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A. Kamphausen

The Book of Daniel

in Hebrew



THE present edition of the *Sacred Books of the Old Testament* in Hebrew exhibits the reconstructed text on the basis of which the new critical translation of the Bible has been prepared by the learned contributors mentioned on the other page of the cover. It is, therefore, the exact counterpart of the new English Version. 5
Wherever the translation is based on a departure from the Received Text, the deviation appears here in the Hebrew text. Transpositions in the translation are also found here in the original.

Departures from the Received Text are indicated by diacritical signs: *⋈* (*i. e. V = Versions*) designates a reading adopted on the authority of the 10 Ancient Versions; *⋈* (*i. e. c = conjecture*), conjectural emendations; and *⋈* (*i. e. ⚭* = *נקוד*), changes involving merely a departure from the Masoretic points, or a different division of the consonantal text (*e. g.* *וְיָבֹרַךְ יְהוָה*, Eccl. 10, 1). A *פסוק* 1 indicates transposition of the Masoretic *פסוק* *סוף*; *⋈* is used in cases where the *קרי* has been adopted instead of the *בתיב*, and *⋈* for changes introduced on the 15 strength of parallel passages. Doubtful words or passages are marked with notes of interrogation (*⋈*). Occasionally two diacritical marks are combined, *e. g.* *⋈⋈*, *i. e.* deviations from the Received Text suggested by the Versions as well as by parallel passages; or *⋈⋈*, *i. e.* departures from the Masoretic points supported by the Versions, &c. — In cases where two or three consecutive 20 words are transposed the traditional sequence is indicated by *⋈ ⋈ ⋈* &c. respectively prefixed to the individual words (*e. g.* 2, 45).

The Aramaic portion of the Book (2, 4^b — 7, 28) has been printed in RED.

The Ancient Versions are referred to in the *Notes* under the following abbreviations: *M* = Masoretic Text; *LXX* = *LXX*; *T* = Targum; *S* = Peshita; 25 *V* = Vetus Latina; *J* (*i. e.* St. Jerome) = Vulgate; *A* = Aquila; *Θ* = Theodotion; *Σ* = Symmachos. *⚭* denotes the Samaritan recension of the Pentateuch. *GA* means Codex Alexandrinus (*A*), *GL* = Lucianic recension (*A*), *GM* = Ambrosianus (*F*; — *M* = Mediolanensis), *GS* = Sinaiticus (*⚭*), *GV* = Vaticanus (*B*); *TO* is the Targum of Onkelos; *TJ* = Targum of Pseudo-Jonathan; *AV* = Authorized Version, 30 *RV* = Revised Version, *RV^M* Revised Version Margin, *OT* = Old Testament. It has not been deemed necessary to classify all the divergences exhibited by the Ancient Versions. As a rule, only those variations have been recorded on the authority of which an emendation has been adopted by the editor of the text.

The heavy-faced figures in the left margin of the *Notes* (1, 2, 3, &c.) refer 35 to the chapters, the numbers in () to the verses of the Hebrew text. The mark *⚭* means *omit(s)* or *omitted by*.



The Book of Daniel

KAMPHAUSEN

THE SACRED BOOKS
OF
The Old Testament

A CRITICAL EDITION OF THE HEBREW TEXT

PRINTED IN COLORS, WITH NOTES

PREPARED

by eminent Biblical scholars of Europe and America

UNDER THE EDITORIAL DIRECTION OF

PAUL HAUPT

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY, BALTIMORE



PART 18

The Book of Daniel

BY

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Leipzig

J · C · HINRICHS'SCHE BUCHHANDLUNG

1896

Baltimore

THE JOHNS HOPKINS PRESS

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Book of Daniel

CRITICAL EDITION OF THE HEBREW AND ARAMAIC TEXT

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EXHIBITING THE BILINGUAL CHARACTER OF THE BOOK

WITH NOTES

BY

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English translation of the Notes

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- 11 **II** **III** **ships**; but his conjectural emendation **צירי** *messengers* has no greater value than the suggestion to read **מוציאים** instead of **III** **צירי**. He renders **Θ** καὶ ἤξουσιν *Ῥωμαῖοι καὶ ἔξουσιν αὐτόν: et venient, exire cum iubentes Romani.*
- (31) **המקנן**, which should not be changed to **המקנן**, is in apposition to **המקנן**. In the same way **משפחה** is coordinated with **המשפחה**. The article is purposely omitted (*cf.* 8, 13), and it is not advisable to read here **השפחה**, with KAUTZSCH-MARTI, following 12, 11 where, for that matter, there is no article. Nor can we assume, with BEVAN, a gloss derived from 9, 27.
- (32) For the sense it makes no difference, whether, with **III**, we pronounce the adjective **תלכות**, or, with SIEGFR. STADE *s. v.* **תלכה**, take **תלכות** as a mere by-form of 10 the substantive **תלכות** (STADE, § 317, b, a; *cf.* OLSHAUSEN, § 162, a).
- (33) **תלכה** is correctly translated by **Θ** ἐν φλογί; **Θ**, however, renders **παλαιωθήσονται ἐν αὐτῇ**, nonsensically dividing the word into **זה** **בלה**.
- (34) BEHRM. needlessly reads **בקלקלות** = *in levity*; but **תללקות**, which occurs also in v. 21, gives a satisfactory sense. As **Θ** read the same word in both passages, 15 the formation of a new **ἀπαξ λεγόμενον** is all the more questionable.
- (35) It is possible that we should pronounce, with HITZIG and others, **גללץ**, following 12, 10; yet **III** **גללץ**, it would seem, should have the preference, if only as more euphonic; *cf.* Deut. 26, 12; Neh. 10, 39. The Pîfel current in the Mishnah is wanting in the OT; *cf.* also STADE, §§ 114, a and 621, a, 1. 20
- (37) **3**, like **3** **جندل**, adopts the singular as given by **Α**, ἐπὶ θεὸν πατέρων αὐτοῦ, *cf.* vv. 38f.; Neh. 9, 17. But, as against **III** **אלהי** in the sense of **Θ** ἐπὶ τοὺς θεούς is rightly maintained. It is not probable that **Α** found the **י** at the end of the word.
- (39) We can hardly read, with HITZIG and others but against the Versions, **עם** instead 25 of **III** **עם**, as if the reference were to adherents of a strange god, whom the Syrian king employed to garrison the fortified places (2 S. 15, 1), or appointed (Ex. 32, 10) to keep the fortresses in repair (**תבצר** Is. 22, 10). But, however obscure the verse may be, at any rate the Q'rê **תבצר** instead of the K'thîb **תבצר** (*cf.* Deut. 15, 14) is quite superfluous. The same holds good with respect to BEHRMANN's suggestion to insert **לא** before **במחיר**. This conjecture cannot be admitted as a correct 30 emendation on the strength of **3**'s free translation *gratuito*.
- (41) According to v. 12 and Neh. 7, 71 we must pronounce **רבות** instead of **III** **רבות**, which cannot possibly mean *Rabbis*.
- 3** renders by mistake **שארית**, instead of **III** **ראשית** as the other Versions read. 35
- (45) The usual term for *pitching a tent* is purposely avoided by the author, and **plant** (*cf.* Is. 51, 16; Eccl. 12, 11) preferred; it would be foolish to change **III** **תפח** to **תפח**.
- 12 (3) Neither **Θ** οἱ κατασχόντες τοὺς λόγους μου (*cf.* MICHAELIS, *Orient. Bibl.* iv, p. 40), nor **Θ**, ἀπὸ τῶν δικαίων τῶν πολλῶν, can be compared with **III** **מנציקי הרבים**, 40 which **3** renders with freedom, but correctly, *qui ad instigum erudiunt multos*.
- (4) BEVAN's reading, **הרעות** instead of **III** **הרעות**, is based on **Θ** καὶ πλησθήσῃ ἡ ψὴ ἀδικίας, but the change is unnecessary; for **ישטמו**, which refers to the time shortly before the end, neither signifies here *run hither and thither* (in fear), nor does it need to be changed to **יש**, following **Θ** ἔως ἀν' ἀπομανώσιν; (*cf.* ψ 40, 5). 45
- (6) Instead of **III** **ויאמר**, **3** thoughtlessly give the first person **ויאמר**; *cf.* 8, 13.
- (7) Instead of **III** **יר נפץ**, BEVAN and KAUTZSCH-MARTI read **יר נפץ**; BEHRM., on the other hand, contents himself with the pronunciation **נפץ**, without transposing the words. But the thought that God's help will be nearest when the need is greatest, would seem to be obtainable without alteration of the text. True, after 50 **וּבְקָלוֹת** something like **נפץ נפץ** or **לנפץ נפץ** (*cf.* Jer. 36, 23; 51, 63) would be very suitable, unless we prefer to pronounce the verb, which recurs at the end of the verse, as Infin. Qal. BEVAN, indeed, adds **וּבְקָלוֹת** to the list of his departures from **III**;

- It seems more natural, however, to refer it to the Holy Land named immediately before. This leads to BERTHOLDT's pronunciation בְּלָה .
- (17) The exegetical gain obtained at the expense of changing one consonant may, perhaps, excuse the alteration of בָּל to אָל . The meaning, then, is that the Syrian will proceed with energy (Esth. 9, 29) against the kingdom of the Egyptian. פָּ 5
(*et ponet faciem suam ut veniat ad tenendum universum regnum ejus*) interprets in the sense that Antiochus sought to bring the whole kingdom of the Egyptian under his control; but this translation of the words is contrary to Hebrew usage. There remains apparently for אֱל only the rendering of LUTHER and AV which, however, hardly fits the context, viz., *with the strength of his whole kingdom*. 10
This translation has also been adopted by BEHRM., while KAUTZSCH-MARTI follow פָּ .
- There is, and rightly, a general agreement in the rendering on the margin of RV which follows the Ancient Versions, and gives: *and shall make equitable conditions with him* (LUTHER: *aber er wird sich mit ihm vertragen*). This implies reading 15
 יָעֲשֶׂה for יָעֲשֶׂה . But the substitution of מִי־שָׂרִים (v. 6) for the plural of יָשָׁר , which we seem to have in אֱלִי־יָשָׁרִים , is unnecessary and unsupported by Θ . The same applies to BEVAN's change, based upon the Syriac, of בְּתֵי בְנָשִׁים to בֵּת הַנָּשִׁים and, finally, to the elimination both of the suffix לְהַשְׁחִיתָהּ and the dative לֹא following upon לֹא (cf. Is. 7, 7). 20
- (18) For the K^{thilb} יָעֲשֶׂה , referring to a fact, the Q^{rê} reads יָעֲשֶׂה , as in v. 17 where it merely sets forth an intention. BEVAN's bold conjecture is ingenious, but hardly correct. Resting on the confused $\epsilon\nu\ \sigma\kappa\alpha\upsilon\phi$ of Θ , he would substitute שִׁבְעָתִים for אֱלִי בְלָתִי , while BEHRM., who is less felicitous in conjecturing כָּאֵלֶּת as the reading of Θ , contents himself with striking out the first לֹא . 25
- (20) It makes but little difference for the sense whether we refer גִּנּוּשׁ (cf. Zech. 9, 8) to the impecunious king Seleucus IV, or directly to Heliodorus. Yet the latter interpretation of this obscurely expressed verse, now probably the dominant one, is so harsh, that BEVAN wants to transpose אֱלִי גִנּוּשׁ into $\text{גִּנּוּשׁ מַעְבִּיר גִּנּוּשׁ}$, in order to get the sense *an exactor who shall cause the royal dignity to pass away* 30
(cf. 2 S. 12, 13).
- To render the indefinite הָהָר מַלְכוּת in the sense of צָבִי is difficult; צָבִי is everywhere made definite by the article (8, 9; 11, 16, 41; cf. Ezek. 20, 6, 18) or by an appended קֶדֶשׁ (v. 45). EWALD's translation, which makes an exactor pass through *a most glorious kingdom*, is no less questionable. Moreover, we expect the pre- 35
position בְּ (Dent. 2, 30) or אֶל (Jos. 4, 8) before הָהָר , since it is not a river (Jos. 7, 7). Passages like 2 S. 2, 8 do not prove that הָהָר is an accusative of direction, nor do they warrant the translation *send an exactor to the glory of the kingdom*. We have, further, to consider that the Ancient Versions, influenced, it would seem, especially by הָהָר מַלְכוּת in the following verse and by the well-known combination 40
of הָהָר and הָרָר (cf. e.g. ψ 21, 6; 45, 4) did not think of taking $\text{הָהָר} = \text{הָרָר}$. True, Θ ($\tau\acute{\upsilon}\pi\tau\omega\nu\ \delta\acute{o}\xi\alpha\nu\ \beta\alpha\sigma\iota\lambda\epsilon\omega\varsigma$) and Θ ($\pi\rho\acute{\alpha}\sigma\sigma\omega\nu\ \delta\acute{o}\xi\alpha\nu\ \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\varsigma$) have connected גִּנּוּשׁ with הָהָר contrary to the accents, but this very fact supports the order of words assailed by BEVAN. There is no need whatever of changing the text if we take גִּנּוּשׁ as a so-called *comparatio decurtata*, translating as *exactor*; cf. 45
 ψ 22, 14 and GES.-KAUTZSCH²⁶, § 118, 5, c.
- (22) Instead of אֱלִי הַשְׁטָף , BEVAN and KAUTZSCH-MARTI pronounce הַשְׁטָף , which is scarcely an improvement.
- (26) BEVAN and KAUTZSCH-MARTI strike out ו before בְּמִשְׁכְּנִי ; but BEHRM. is probably more nearly right in beginning the new verse with ו . 50
BEVAN and KAUTZSCH-MARTI read יָשָׁפֵף (cf. v. 22) instead of יָשָׁפֵף ; but the intransitive construction occurs also in vv. 10 and 40.
- (30) J. D. MICHAELIS (*Orientalische Bibliothek*, iv, 39) took unfounded exception to
Dan.

- II The plural ' in יבביאיה should probably be retained, with GINSB. against BXR. Also הילקה (AV: *he that begat her*) deserves the preference over הילקה (LUTHER: *und mit dem Kinde*). BEHRM., pronouncing the last word הַקְהִים, obtains the sense: *and both she and he that sent for her* (Jud. 12, 9) *shall become a terror, also her child, and he who took her to himself* (v. 21). The German Revised Version (Halle, 1892) gives the conclusion of the verse more correctly as follows: *und mit dem der sie erzeugt hat, und dem, der sie eine Weile mächtig gemacht hatte*. (English RV as in AV, except that *those* is substituted for *these* of AV: *and he that begat her, and he that strengthened her in those times*).
- (7) By turning the three words of מנצר שרשיה על כנו into נצר משרשיה על כנו, the apocalyptic type of language is certainly assimilated to that in ordinary use; but for such needless changes of the text BEHRM. should not appeal to 6. We might rather be inclined to question the first נבא, since the sense *and he shall take the field against the army* is not exactly suitable before אל החיל, much less *and he shall come to power*. BEVAN is perhaps right in reading חיל (הם). נבא אלהים. In this way we gain an intelligible basis for the subsequent בקה, and the consonantal text is but slightly changed.
- (10) The K^{thib} וכוני is rightly taken by the Q^{re} as plural (= ובניו). There is no need, however, to accept the second and third Q^{re}'s in the verse, merely because the final letters of the two K^{thib}-forms יתנו and מענה might be confused with one another. The plural form may be referred to חלים, and יתנו seems to be supported by the words עם מלך הצפון in v. 11, which are no marginal gloss. יתנה would also read more smoothly inasmuch as, with the K^{thib}, the Athnach would not be expected until יישב. This presents no doubt a certain difficulty.
- (12) The sense being so obscure, it is hard to make positive choice between the K^{thib} ורים and the Q^{re} ורים.
- (13) BEHRM. and KAUTZSCH-MARTI follow BEVAN who, comparing v. 6, regards, against 60, הערים as a gloss which has crept in from the following verse. This assumption may not be wholly impossible, yet it is certainly improbable. Absolutely inadmissible is BEHRMANN's further conjecture that we should read, with 6, יבא instead of יבא בוא (cf. v. 20; 2 K. 5, 11), as if our author had written two ב's one after the other.
- (14) For מ רבים 6 has διὰ πολλοῦ, and it has been ingeniously suggested that the original text had לבים *Lilyans* (v. 43), for which 6 read לבות; cf. MICHAELIS, *Orient. Bibl.* iv, pp. 38f. On the strength of 6 ἀνοικοδομήσῃ τὰ πεπτωκότα τοῦ ἔθνους σου BEVAN would read here, following Am. 9, 11, בני פרכי עמה, *those who build up the breaches of thy people*. RUD. SMEND has shown (*AT Relig.*, p. 383) that even with the (grammatically unassailable) construction of מ our passage may very well be interpreted as referring to a flaming up of the Messianic hope and to an attempt to throw off all heathen domination. A. SCHLATTER, again, in ZAT ('94, pp. 145ff.) thinks especially of the robber family of the Tobidae (WELLH., *Jüd. Gesch.*, p. 200, English translation, pp. 140ff.). בני, however, does not necessarily refer to a family, so we understand the robber crew of tax-contractors with all their adherents; cf. Matth. 3, 7.
- (15) It is not necessary, with 683, LUTHER, AV, to read בעריות. 6 confirms the singular עיר (RV, *a fenced city*).
- The unusual (cf., however, 2 Chr. 36, 19) expression עם מבחרי should not induce us to read, with KAUTZSCH-MARTI, בערי, and to delete, as another case of dittography, the ו of the apodosis in אין, which follows in מ; see on 8, 25.
- The conjecture mentioned by GINSB., נעמו יברח, gives a suitable sense; but it repeats itself somewhat at the end of the verse.
- (16) מ וקה (cf. 9, 27) implies that Antiochus will bring destruction to the Egyptians.

pire, coincident with the accession of the so-called Mede Darius, and the favor shown the Jews some years later, in the permission to return, which was first given by Cyrus. Secondly, in the endeavor to give better form to the seemingly awkward description, the great liking the author evinces for repetitions, or resumptives (see on 7, 11), has been quite overlooked. This has led one of the latest and best expositors into very violent treatment of the Hebrew text. BEHRM., who also takes unwarranted exception (*cf.* OLSH., p. 415) to the vocalization הָיָה, permits himself, besides transposing a half-verse, to strike out two half-verses. With v. 20 he connects 21^b, then reads 11, 1^b (here עָמְרִי is changed to עָמַר), finally 21^a and 11, 2^b, so that 11, 1^a and 2^a are entirely struck out. Others (BEVAN, KAUTZSCH-MARTI) are content with striking out 11, 1^a, and changing to עָמַר and לֹא the words עָמְרִי and לוֹ, which belong to the alleged gloss discovered by W. ROBERTSON SMITH.

- II (1) Must we read עָמְרִי for עָמְרִי? The only grammatical parallel is Job 9, 27; but there, too, the text may be corrupt [*see* STEGFRIED *ad loc.*].
- (4) It is natural to read וְקָעָמְרִי, following the parallel 8, 8, instead of וְקָעָמְרִי (AV: *And when he shall stand up*), which recalls the beginning of v. 3. Yet this change is not strictly necessary, for the explanation *as quickly as he has risen up* which has been retained by KAUTZSCH-MARTI, seems in itself quite possible, and especially so in our writer, who is not at all averse to hidden meanings. However, the change suggested by GRÄTZ, BEVAN, and BEHRM. fits very well, and seems even to have suggested itself to LUTHER, as appears in his free translation *wenn er auf's Höchste gekommen ist*. To substitute כֹּ for כֹּ, although, according to GINSB., כֹּ is not unattested by authorities, is not advisable. Against Θ ἐν τῷ ἀναστῆναι αὐτόν we have Θ ὡς ἀν ἔσθῃ.

Instead of וְקָעָמְרִי, § offers וְקָעָמְרִי, as though he read, or guessed, וְקָעָמְרִי. § is thoroughly backed by Θ, οὐκ εἰς τὰ ἔσχατα αὐτοῦ, while Θ, failing to understand the words, has altogether omitted them. (Against the text of Θ as given by SWETE, *cf.* SCHLEUSNER, *Thes.* i, p. 154).

- (5) Without change of the consonants LUTHER refers the suffix in עָמְרִי to Alexander the Great, and translates וְקָעָמְרִי: *welcher ist seiner Fürsten einer*, taking וְ to mean *that is*. HITZIG and others are probably more correct in placing *Athnach*, with Θ, under הַנֶּגֶב, so that the suffix refers to the king of the South (so AV: *and one of his princes*). But if we disregard the traditional accentuation, it will be better, with MEINHOLD, to strike out the וְ in the second וְיִחִי as an erroneous repetition of the preceding וְ. To regard it as a וְ of the apodosis, with BEVAN and BEHRMANN, is less satisfactory.

- (6) Of the numerous alterations suggested here (see on 9, 24) the only probable one would seem to be to substitute, with Θ, וְיִחִי for וְיִחִי. This has also been done by LUTHER.

The *scriptio plena* כֹּח only occurs here, and is not accepted by the Babylonians. It is, perhaps, due to the mistaken idea that the word should be in the absolute state. Yet there was nothing to prevent our author from using כֹּח as construct, notwithstanding 10, 8.

In the translation of KAUTZSCH-MARTI, which leaves the final word בְּעָתִים untranslated, we read: *to establish peaceful relations; but this expedient will not endure, and also his (other) expedients will accomplish nothing*. Thus HITZIG's pronunciation וְיִחִי is followed. BEHRM., on the other hand, has extracted strange things (see on 6, 1) from וְיִחִי, by treating these three words as a gloss. With the translation *and they abide not in their undertaking*, the gloss, thus confused to the point of unintelligibility, is supposed to be restored; but for its original Hebrew wording BEHRM. offers no less than three alternatives.

- 10 (9) BEHRM. again regards as a gloss the וַנִּי in this description, which is often purposely circumstantial. But the word is indispensable, because the writer intends to combine what has been stated *both* in 8, 17 and 18.

The translation of ΘΘ, ἤκουσεν with the participle, is correct. But the conjunction preceding אֲנִי הֵייתִי seems to have been taken by them as the ׀ of the apodosis. 5

- (12) The angel came in response to Daniel's words of prayer. BEHRM., therefore, has no reason for reading בְּרַחֲמֶיךָ = *for thy sake*, with elimination of the ׀.

Just as נִשְׁמָעִי, rightly rendered by 3 *exaudita (sunt verba tua)*, refers to what has been decided for weeks past, but the execution of which has again and 10 again been deferred, so בָּאֲתִי points to the fact that he has been intending to come long before he now at length arrives.

- (13) MEINHOLD, BEHRM., and GINSB. rightly read, with ΘΘ, הוֹרֵתָיו instead of הוֹרֵתִי (cf. Ez. 39, 28). The meaning *came off victorious*, attributed by LUTHER, SIEGF-STADE, GES-BUHL to the Nif'al, is contrary to the context; for the conflict is still 15 to be continued (v. 20); nor is there any evidence of its currency in Hebrew usage. The assumption of a circumstantial clause (cf. vv. 4^b, 9^b) gives to the Nif'al a sense which, according to Gen. 32, 25, would be admissible; but the translation *while I had remained behind* (previously alone) requires an inadmissible addition. It would still be better, as I maintained formerly (BUNSEN's *Bibel-* 20 *werk*, Leipzig, 1867), to construe the words לְעוֹרֵי הַהָה as a parenthesis, if only the rendering of AV, *and I remained there*, i. e. *therefore I had to remain there*, were not rather far-fetched. GRÄTZ's more radical alteration, וְאֵת הוֹרֵתִי, on account of αὐτόν preceding καταίπων, is needless. Finally, when BEHRM. repeats BERTHOLDT's conjecture that שָׁר also has dropped out before מַלְכִי, BEVAN 25 is entirely right in replying: "It is quite unnecessary to suppose that שָׁר has fallen out, for the rendering of the LXX (μετὰ τοῦ στρατηγοῦ τοῦ βασιλέως Περσῶν) is probably an expansion of the original, just as in v. 20 פָּרַס שָׁר עִם is translated μετὰ τοῦ στρατηγοῦ βασιλέως τῶν Περσῶν."

The rendering by ΘS of מַלְכִי in the singular is just as arbitrary (cf. v. 1); Θ 30 renders freely, as if we had מַלְכוּת again.

- (14) GINSB. observes: קָרָא קִיר, קָרָא כְּתִיב, while BÄR (p. 97) gives no Q^e in c. 10. Al evidently permits itself in the pronunciation קָרָא: a pun recalling Gen. 49, 1.

In accordance with the εἰς ἡμέρας of ΘΘ, the last word should be pronounced לְיָמִים; the article inserted by Al is out of place; cf. 8, 26. 35

- (17) מַעֲתָה is confirmed by Θ ἀπό τοῦ νόν, but it is said to be inapposite or colorless. BEVAN and BEHRM. needlessly read מַעֲתָה (cf. Jer. 8, 15) = *for fear*; or מַעֲתָה (cf. v. 11; Is. 33, 14).

- (19) Taking unnecessary offense at the repetition (cf. 2 Sam. 10, 12), BEVAN would read וַיִּצָּן (cf. e. g. Jos. 1, 6) instead of וַיִּזְק. But this alteration has no adequate 40 support in the free translation of ΘS; BEHRM. reads even וַיִּזְקֶנָה (11, 7, 32). The ׀, usually wanting before a second imperative (cf. 2 Sam. 16, 7), remains in solemn discourse, e. g. ψ 90, 17. The rendering of KAUTZSCH-MARTI is good: *Take courage, yea, take courage*.

- (20) In the section 10, 20—11, 2 the evil influence of Θ has led not only to a wrong 45 division of the chapters, but also, in the case of many expositors, to radical alterations of the text. Yet the well known arbitrariness and freedom of the Alexandrian treatment of the Book of Daniel is sufficiently shown in c. 10, where e. g. Θ makes the *third* year the *first* in v. 1, and changes the *hearing* in v. 9 to *not hearing*. Careful exegesis removes the double objection that Al seems to create. 50 In the first place, it quite escaped the attention of the Greek reader, who substituted for 11, 1^a καὶ ἐν τῷ ἐνιαυτῷ τῷ πρώτῳ Κύρου τοῦ βασιλέως, that our author sharply distinguishes in time between the overthrow of the Chaldean em-

- 9,26 If the alleged mutilation of the text were a fact, the easiest emendation would be, to follow FELL's suggestion, and insert *guilt* after *ואין לו*. It is true that *Θ, καὶ κήρυα οὐκ ἔστιν ἐν αὐτῷ* is very uncertain evidence for this. There is no need of mentioning the other conjectural additions which have been suggested. If the author has purposely left something unsaid, expositors may seek to guess his thought, but are not justified in inserting their fancies in the text.
- (27) RICHARD KRAEFTSCHMAR (*Die Bundesvorstellung im AT*, Marburg, 1896, p. 234, n. 2) thinks that if it be necessary at all to make an emendation, it suffices to read *הנביר* instead of *הנביר*. But he is hardly right in attributing to both of these words the meaning to *make difficult*, as though the sense were, the performance of the duties of the Covenant regarding the worship of the Lord shall be made difficult. To *make difficult* would be *הנביר*, but not *הנביר* or *הנביר*. We might rather compare *שחת* Mal. 2, 9, *חלל*, Mal. 2, 10, and *נצל* to defile, Neh. 13, 29, which verbs are used also of the Covenant.

If, with VAN LENNEP, BEVAN, and others, we read *בני*, following 11, 20. 21. 38, this has nothing to do with the reading of *ΘΘ*, ἐν τῷ ἱερὸν, or of *3 in templo*. There are plenty of departures from *ה* in the Ancient Versions in vv. 24-27 which must be regarded as pure fancies.

KUENEN is unquestionably right in saying that *שקין* might very easily be transcribed by error *שקוצים*; but it by no means follows from this that the author did not here intend the plural. It might be well to add that *ה* writes *שקוצים*, while the next word is written by *בשרים*, but by GINSBURG, following numerous authorities, without *י*.

[Dr. PAUL RUBEN states on p. 11 of his *Critical Remarks upon some passages of the OT* (London, 1896): "Dan. 9, 27 we must read *השקין המשמה* 25 *ויתן על הקנה שקין המשמה* — (a) I write *השקין המשמה* according to *Θ* Dan. 11, 31; 12, 11; *Θ* Dan. 12, 11 (*השקוצים המשמים*); — (b) *התקן על שומם* is a correction of *שקוצים* *ויתן על הקנה שקין המשמה* is corrupted from *יתן* (*ΘΘ* δοθήσεται), *נתן* being used also 11, 31; 12, 11. — (c) *Θ* has *καὶ ἐν τῷ ἱερὸν* = *ויתן על הקנה*, *3 et erit in templo*; these translations might be only the outcome of guessing, or *ἱερὸν* might be a corruption 30 of *πτερόν*; two things, however, are sure: (1) that *Θ* read the article; (2) that there is some connection of this passage with 1 Macc. 1, 54 *ψακοδόμησαν βδέλυγμα ἐπὶ τὸ θυσιαστήριον*, and therefore of the *קנה* with the altar."] I consider these conjectures quite unnecessary; nor can I believe that *קנה* here or in Hos. 4, 19 is an old Semitic word for the place around the altar, i. e. a kind of *κήπος*. 35

- 10 (1) In *בלשנאצר* the letter *א* stands properly not before but after *ש*, as in 1, 7; 2, 26; 4, 5, 6, 15, 16; 5, 12; cf. 5, 30.
- (4) BEHRM. arbitrarily declares *הוא הקל* to be an incorrect gloss. But we have here a man of God, more than 80 years old, holding high office in the East (6, 29), 40 and not engaged in Babylon alone (cf. 8, 2). The exaggerated expectations of his cordigionists who had returned to Judah could not be shared by one who knew how troublous would be the time (9, 25). It is of intention, then, that our author turns his hero's steps toward the east rather than the west.
- (7) Unless *in order to hide themselves* is to be taken as a free translation, it is more 45 inexact than *3's fugerunt in absconditum*. Flight does not always secure a hiding-place. The statement that they both *fled* and *hid themselves*, is, consequently, by no means superfluous. There is therefore no warrant (cf. Esth. 2, 8) for changing the text to *להבא*, which would yield a different sense; cf. 1 K 22, 25.
- BEHRM. is wrong in regarding the final words *כח עזרתי כח*, which recur in v. 16, 50 as a gloss. His argument that they can easily be done without, is not valid.

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† "or *שקין השמים*, cf. NESTLE, ZAT 4, 248."

‡ "ἐντὶ *על behind?*"

- 9 GINSB. states, however, that there are a number of authorities who prefer הלפלה. Of course, GINSB. decides, with BÄR, in favor of the article.

There can be but little doubt that Θ τάχει φερόμενος has hit the sense we should expect. Also the other Ancient Versions aim at this meaning. Θ gives for בָּרָקָה simply πετόμενος (cf. Ew. § 341 b). Some might, therefore, feel inclined to delete the difficult בָּרָקָה. But GES. (*Thes.* 610), not without reason, considers *festinare factus* = *festinans* as somewhat doubtful. BEHRM. thinks that the Inf. Hof'al should, perhaps, be read; but his reference to Is. 22, 17 does not make that any more probable to my mind.

- (22) It seems very plausible to substitute, with BEHRM. and KAUTZSCH-MARTI, following 10 ΘΣ, for וְנָן of א! the emendation וְנָבִיא, or perhaps וְנָבִיא = וְנָבִיא (cf. 1 K. 12, 12). This change is also approved by GINSB., but the evidence of Θ, who changes the προσήλαθε of Θ to συντίθεν με (cf. 8, 16) = *I docuit me*, is against it.
- (23) BEHRMANN's conjecture, following 10, 11, 19, that אִישׁ has dropped out before חֲמֹרִית, is unnecessary. Θ's ελεεινός and ἄνθρωπος ελεεινός confirm the omission 15 of אִישׁ in the first passage (cf. Gen. 4, 1 and ψ 21, 7), although this may have been based, as BEVAN thinks, on a false reading, חֲמֹרִית.
- (24) By the use of indefinite and obscure expressions the author has succeeded in preventing certain passages in vv. 24-27 from ever being understood with any certainty. But the more the difficulties in understanding an important passage 20 of the Book of Daniel accumulate, the less we are permitted to make an attempt at overcoming them by mere alteration of the text. In such cases the text has probably been transmitted with especial care. BEHRM. (p. xxxi) rightly deems the worth of Θ for textual criticism but slight (cf. also MICHAELIS, *Orient. Bibl.* iv, 26 ff., especially p. 32). Θ's treatment of this passage, added to its general 25 shortcomings, may have turned the scale (BEHRM., p. xxxvi) in favor of its being early supplanted by Θ. The incorrect pronunciation of שָׁבָעִים for שָׁבָעִים, which we find in Θ, set aside the *weeks of years*, and did not lend itself, therefore, to the exegesis of the Church which applied the prediction to the time of Christ. BEHRM. gives a very careful collation of vv. 24-27 in א! with the Ancient Versions 30 (pp. xxxiv-xxxvii). The results, however, are but scanty, especially as in the *resumé* given on p. xxxvii we must strike out at least כִּנִּי for כִּנִּי, v. 27. No exegete has derived this reading from any Ancient Version; it is pure conjecture (cf. 11, 21). We are indebted for this emendation (which KUENEN, *Oud.²* ii, 472 pronounced very reasonable) to the young Dutch theologian J. W. VAN 35 LENNEP, whose thesis (*De zeventig jaarweken van Daniel* 9, 24-27, Utrecht, 1888) was reviewed by me as a noteworthy piece of work in SCHÜRER's *Theol. Lit. Zeit.* '89, No. 5.

The K^{thib} should probably be read חֲמֹרִית וְלִהְיוֹת חֲמֹרִית. The second pair of these four words is corrected in the Q^{thib} to חֲמֹרִית וְלִהְיוֹת חֲמֹרִית, how- 40 ever, excites redoubled suspicion both by the peculiar verbal form (cf. Hos. 6, 9; Jer. 38, 4 with Dan. 12, 7) and by the article, which elsewhere in the verse is wanting. As in 8, 12.22 the beginning of a word was seen to have been corrupted by the mutilation of the end of the preceding one, so here we may read חֲמֹרִית 45

- (25) BEVAN thinks that instead of חֲמֹרִית we should read חֲמֹרִית *to people*, and חֲמֹרִית 45 for חֲמֹרִית (cf. Is. 44, 26; Jer. 30, 18; Ez. 36, 10. 11. 33). BEHRM. regards this conjecture as plausible, but he himself translates *shall be built again*. Further, BEVAN would replace the obscure חֲמֹרִית by חֲמֹרִית (Jer. 5, 1), following Σ and making חֲמֹרִית mean *with public places and streets*. This is more acceptable than to get from Θ (v. 27 εἰς πλάτος καὶ μῆκος) and Θ (πλατεία καὶ τεῖχος) the readings 50 אָרְךָ and חֲמֹרִית. On the other hand, the often attempted supplanting of the ἀπαε λεγόμενον צוֹר by צוֹר, which seems to have been had in view also by ΘΣ, can hardly be defended.

- 8 is deleted by WELLHAUSEN in Mic. 2.4, are obvious; see on 2.1, where BEVAN, however, does not take exception to the word. But the elimination can hardly be based on the authority of Θ , although this is also done by GINSB. The reading of Θ is here at variance with Θ . Similarly, it would be inadmissible to infer from the free translation of מלאכת by ἔργα, *opera*, *Geschäfte* in the plural (cf. 1 Kings 9.23), that $\Theta\mathfrak{Z}$ and LUTHER read \imath before ת. 5
- 9 (4) VON GALL (pp. 123ff.) states that the whole section 9.4-20 did not form a part of the original Book. His arguments, however, are not valid. To supplement his hypothesis, he might just as well assume that a section of the same length had dropped out in this ninth chapter of the Book of Daniel. 10
- (5) The Q^rê strikes out \imath before הרשעני, the first of the second pair of words, but this \imath is found according to GINSB. in good editions both as K^ethib and Q^rê. However dragging it might appear in ordinary prose, it can hardly be said to be unsuited to the broad style used in prayer. 15
- On ממעותך without the plural \imath , which is also wanting in v. 16, cf. ψ 119.98 and GES-KAUTZSCH²⁶, § 91, n.
- (6) In connection with the ninth chapter it may be well to call attention to some minor points which, though not affecting the sense, will help to show how frequently the editions of \mathfrak{H} by BÄR (Leipzig, 1882) and GINSBURG (London, 1894) are at variance. In this verse, *c.g.* BÄR (p. 81) writes הנבאים, but GINSB., following many good editions, הנביאים. 20
- (7) Both editors prefer, with the Masorah, in vv. 7.8.17 the Palestinian readings to the Babylonian. Thus they read לשרינו, בנים and על־מקדשן instead of ושרינו, בניהם and על־מקדשן. But in BÄR (p. 90), we miss the note given by GINSB., stating that only \mathfrak{H} and the Palestinian school begin v. 9 with לארני; the Orientals, on the other hand, with ליהיה. 25
- (8) According to the best MSS and ancient printed editions, the verse begins with ארני, not with יהיה.
- (9) BÄR writes והפלהת without \imath , GINSBURG with \imath . 30
- (10) BÄR writes (p. 82) בתרתי and, as in v. 6, הנבאים, GINSB. בתורתיו and הנביאים.
- (11) BÄR writes וסר, GINSBURG, as in v. 5, וסור.
- (12) The K^ethib ושרינו, as against the Q^rê ושרו, should be retained with the Versions and Neh. 9.8.
- (13) BEHRM. translates: *calamity that is come*, putting the tone, against the accents, upon the last syllable of באה. He thinks that the article is wanting before the word. His object is to make את depend on להביא (v. 12). BEVAN, following 1 Kings 2.21, connects את with בתוב, which, it must be admitted, stands nearer; but cf. $\Theta\mathfrak{Z}$ and GES-KAUTZSCH²⁶, § 117, 1, note 7 or EWALD, § 277, d, 2. 35
- (16) צרקה, see on v. 5. 40
- (17) BEVAN's reading of עברה, before ארני, taken as a vocative, fits very well; but perhaps the reading expressed by Θ in ἐνεκέν σου, Κύριε, following v. 19, is still simpler than Θ ἐνεκεν τῶν δοῦλων σου, δέσποτα; cf. Is. 63.17; ψ 115.1. At any rate, BEHRM.'s view that למען ארני is a gloss which has crept into the text, is entirely superfluous. In view of the exceptional harshness of the expression it would be more natural to assume a gloss in v. 16 (cf. Jud. 10.11; Ezra 7.7; Is. 10.10). The preposition repeated in KAUTZSCH's translation before הר קדשן (cf. v. 20) is no more expressed in the original than is the *et* inserted by \mathfrak{Z} . This harshness, however, is the counterpart to the breadth of style affected elsewhere, and the Received Text is confirmed by $\Theta\mathfrak{O}$. 45
- (18) The K^ethib פקה (cf. v. 19) must be preferred to the Q^rê פקה, although, or because, the latter occurs in 2 K. 19.16 and Is. 37.17. 50
- (21) The pronunciation בתפלה is confirmed by the context ($\Theta\mathfrak{O}$, ἐν τῇ προσευχῇ).

- 8 *legen* to his AT, p. 87), however, says: "Read with Θ and Θ , אֶחָדָה;" see also AUG. VON GALL, *Die Einheitlichkeit des Buches Daniel*, Giessen, 1895, p. 48, n. 1. BEHRM., on the other hand, adopts EWALD's view (EW. § 317, c), *an appearance of four = figures appearing like four*, as if it were intimated that the appearance must be understood to be in floating outlines; cf. 5, 5, 24; 10, 18; Ez. 1, 5. But there is not any more reason for such an intimation here than in 7, 8. Nor is הָיָה ever used in a way which would make it practically the equivalent of *like*.
(9) Instead of מִתְּחִלָּה W. DIEHL reads מִתְּחִלָּה; see on 1, 5.

- Instead of אֶחָדָה מִצְעִירָה we should read apparently, with BEVAN and others, following 7, 8, אֶחָדָה צְעִירָה. The preposition מִן, which GRÄTZ wished to strike out, is indeed very harsh, whether צְעִירָה (cf. Gen. 19, 31; 43, 33) be taken, with SCHLEUSNER (*Voxus Thes.* iii, 125) and GES. (*Thes.* 805), adjectively, or, with VON LENGERKE and BUHL, substantively. BARTH's assumption (*Nominalbildung*, § 165) of a feminine adjective מִצְעִירָה is altogether improbable. BEHRM., who calls BEVAN's change of the consonantal text arbitrary, will not even depart from אֶחָדָה. It is true that, in point of sense, *of less value* would agree very well with 7, 8 and 11, 21; for Antiochus Epiphanes as a younger son had as yet no right to the throne. But still easier, from the grammatical point of view, would be EWALD's explanation (§ 270, b, n. 2), who obtained the timeless participle by pointing מִצְעִירָה, retaining אֶחָה authenticated by Θ and Θ (Ev).
(11) Instead of אֶחָדָה מִצְעִירָה, read the inf. abs. וְהִשְׁלֵךְ (cf. 9, 5, 11), and instead of the needless קִרְעָה הָרָם, retain the K^{ethib}, pronouncing קִרְעָה. It is certainly not to be regarded, with OLSH. (§ 259 end) and others, as a passive formed on the analogy of the Aramaic (cf. 7, 4); cf. GESEN.-KAUTZSCH²⁶, § 72, n. 9. GALL suggests הַנְרִיחָה instead of הַנְרִיחָה; but this emendation is unnecessary: the change of gender here points to the Syrian King, not to the horn which re-appears at the end of v. 12.
(12) EWALD's (§ 174, g) and BEHRMANN's explanation of צָבָא as a feminine, with the meaning *military service* or *temple service*, does not seem satisfactory. We therefore read, to suit the preceding and following צָבָא (vv. 11, 13), the passive perfect נָתַן instead of תָּנִיתָ. GALL resorts to a very radical alteration of the text. He thinks that, following $\Theta\Theta$, the beginning of v. 12 should read וַיִּתֵּן עַל הַתְּמִיד הַפֶּשַׁע *und es wurde gelegt auf das tägliche Opfer der Frevel*.

- Instead of וְהִשְׁלֵךְ, which can hardly refer to the horn as agent, we pronounce וְהִשְׁלֵךְ. As the text is deprived of one consonant by the reading נָתַן, the first word of the verse should, perhaps, be read וְצָבָא, i. e. *God's army*. Thus not only the want of the article in צָבָא disappears, but in the transition from king to horn the change of gender which appears in the last two words of v. 12 is explained without violence. In other cases, too, it would seem that a slight corruption of the text at the end of a word has also affected the following word; cf. v. 22; 9, 24.
(13) The usual pronunciation וְהִשְׁלֵךְ, followed by BÄR (p. 81) and GINSE. (cf. also GESEN.-KAUTZSCH²⁶, § 10, 2, note B), should be changed, with OLSH., § 65, c, to וְהִשְׁלֵךְ.

Further changes in the intentionally obscure expressions of this verse, *e. g.* BEVAN's מִתְּחִלָּה, commended also by GINSE., are scarcely advisable. Instead of הַפֶּשַׁע שָׂמָּה הָיָה, GALL would read, following Θ , מִתְּחִלָּה שָׂמָּה נָתַן. In spite of Θ ἐρητύσεως or ἐρητύσσω, WELLHAUSEN's *abomination of horror* (*Isr. und Jüd. Gesch.*, Berlin, 1894, p. 204) corresponds better to the intentionally varied (cf. 9, 27; 11, 31; 12, 11) expressions of the original text, than *the desolating apostasy* or *abomination of desolation* of BEHRM. BEHRM., however, is right in rejecting the view of KAUTZSCH (*Beilagen*, p. 88), who thinks that the words וְהִשְׁלֵךְ הָיָה are meaningless; cf. besides 1, 3 also 7, 20; Ex. 21, 16; ψ 76, 7. [See also NESTLE, ZAT, iv, 248; *Marginalien*, p. 35]. Verses 13, 14 are indeed difficult, but this is no reason

- 7 that by the construct state, even in v. 27, unobjectionable. Nor would it be difficult to (cf. 4,9) obtain the feminine form of the verb.
- (18) Θ have not expressed עַד עֲלָמָא in their free versions. We need not infer, however, that this omission, at least so far as Θ is concerned, was due to carelessness. For example, Θ omits in 8,5 the words וְאִין גּוֹנֵעַ בֶּאֱרִין, although they are translated by Θ . In the preceding verse, 8,4, on the other hand, Θ , failing to understand the original, made the arbitrary addition of the *East* (cf. 2,38), which is not found in Θ .
- (19) In accordance with v. 3 we should expect here שְׁנִינָה, as GINSE. reads, or the active participle, written by KAUTZSCH (§ 36,a,β,2) שְׁנִינָא; but BÄR, STRACK (p. 45*), and MARTI prefer the passive שְׁנִינָה (cf. KAUTZSCH, § 47,g,1,f), although it is not so well attested.
- (20) As in v. 8, so here also (but not in 5,5) MARTI substitutes the fem. form of the Q^{re} for the masculine K^{thilb} וְנִפְלָה; see on וְנִפְלָה, 5,5.
- GUNKEL (p. 327, n. 2) thinks that the predicate characterizing the eyes as *looking haughtily* has dropped out not only here but also in v. 8; this assumption, however, is unnecessary.
- (22) EWALD was perhaps right in his conjecture, partly anticipated by J. D. MICHAELIS, that the words יִתְבּ וְשִׁלְמַנָּא have dropped out before הָהֵן. Θ ἔκθ κρίσιν ἔδωκε, and Θ . τὸ κρίμα ἔδωκεν, appear, notwithstanding v. 14, where they translate ἐδόθη, to have pronounced הָהֵן instead of הָהֵן. But the thought of 1 Cor. 6,2 is ill suited to this context. Nor is it probable that דִּין here means the administration of justice in any other sense than in vv. 10,26. More difficult, from the lexicographical point of view, is the rendering *give judgment* (strictly: *justification*), AV *judgment was given*. LUTHER's free translation (*Gericht halten für*) amounts to the same. [Cf. WELLM's explanatory notes on ψ 23 in the new English Version]. MARTI thinks that EWALD's insertion of יִתְבּ וְשִׁלְמַנָּא is confirmed by vv. 14,26,27.
- Further, he considers הֶחֱסִנִּי a Hebraism, and substitutes הֶחֱסִנִּי (cf. v. 18). KAUTZSCH (§ 38,3), however, is certainly right in not taking exception to הֶחֱ which is the only vocalization that is attested. [The פָּתַח קֶסֶן instead of פָּתַח may be due to אֶסְכִּי as in Assy. *usēkniš* for *usakniš* &c.; see HAUPT, *Sum. Familiengesetze*, p. 63, n. 2; DELITZSCH, AG, § 34,c,α. — P. H.]
- (25) GUNKEL states (p. 201) that \mathfrak{A} with the plural עֲרֵינִי does not express the meaning of the author, who intended the dual. This view, however, is erroneous. The number of about 3½ years is one having relation (cf. ZAT '85, pp. 237,239) both to history and to faith. The expression, therefore, is purposely made indefinite. Cf. 8,14; 9,27; 12,7 and GRS-KAUTZSCH²⁶, § 88.
- (26) Instead of the הָהֵן given by HAHN and THILE, and in many other editions, BÄR and GINSE. rightly read הָהֵן; but it does not commend itself to regard this Qal imperf. (KAUTZSCH, § 43,1, examples *ad b*), with DELITZSCH, BÄR, and BEHRM., as a contraction from הָהֵן.
- 8 (1) For בְּלֹאשְׁצֵר, see on 5,30.
- (5) G. HOFFMANN (ZAT '83, pp. 95f.) would pronounce not הָוֵת but הָוֵת, following the Syriac vocalization [ܗܘܬܐ = ܗܘܬܐ, ܗܘܬܐ = ܗܘܬܐ]. He refers to 4,8,17, taking for granted that הָוֵת = ܗܘܬܐ; but this is not certain. הָוֵת is established here and in v. 8 as the reading of \mathfrak{A} , both by BÄR and GINSE. GINSE.'s צִ"ל עֲרֵינִי, however, in v. 8 decides in favor of the reading of Θ .
- (8) הָוֵת seems to have crept in by mistake from v. 5. It can neither be rendered as an adverbial accusative *in honor*, nor taken as a construct plural. Instead of it we should probably read, with GRÄTZ and others, the word אֲהָרֵת, as expressed by Θ (ἔτερα). According to SWETE ἔτερα is not found in Θ ; KAUTZSCH (*Bei-*

- 7 for vv. 4 and 5 Arabic *uqimat* اقيمت, which is an exact parallel, and this would seem to be preferable.

BEHRM. again finds glosses here. But we do not gain anything by eliminating תנינה, which, it is true, can be dispensed with. The first אחרי in the enumeration is well distinguished by this addition from the אחרי which follows in v. 6. 5 Still less probable is the elimination of הלשטר תר הקמת, for these words no more mean that this beast was set aside, than נטילת (v. 4) means that the first was easily made away with; only faulty exegesis could regard the one as a gloss on the other.

- (6) The absence of the ' of the plural in the Q^rê נבה (cf. v. 4) is not enough to 10 prove that אl intended the singular; cf. KAUTZSCH, § 55.4.

BÄR writes in vv. 6 and 7 קתר, but GINSB., STRACK, and MARTI rightly prefer קאתר, which is better authenticated than the later spelling קתר; cf. 2, 39.

- (7) Better than the מרקא given by some authorities is מרקא, which BÄR, GINSEBURG, and STRACK give in their text; cf. KAUTZSCH, § 46, 3, b. 15

- (8) Notwithstanding סלקת in v. 20 אl requires here סלקת; cf. KAUTZSCH, § 25, b.

BÄR and GINSB. write the Q^rê (cf. v. 19 and 2, 33) בנינה, while NORZI prefers בנינה; cf. KAUTZSCH, § 53, 2 end. MARTI considers the Q^rê a correct emendation of the Kthib; contrast NÖLDEKE (see on 2, 33).

For the Q^rê אתקרה, which MARTI substitutes for the Kthib, cf. v. 20, and 20 see on 5, 5.

- (10) The Q^rê rightly reads אלפין (cf. 4, 14) instead of the faulty Kthib אלפים. But its substitution of the Hebraizing form רבבן for the good Aramaic רבבן (= رباب; Acts 21, 20) is needless; cf. KAUTZSCH, § 65, 4. The spelling of the Kthib without 25 *Dagesh forte* (THEILE, p. 1187) is erroneous.

- (11) GUNKEL (p. 324, n. 1) states that the text of v. 11^a is mutilated. He thinks it must have contained the judgment upon the eleventh horn. But this view seems to be due to a misunderstanding. Nor can we admit BEHRMANN's contention that the first two words have arisen out of v. 11^b by dittography. It is true that the position of חנה הוית before בארין is somewhat unusual, but it does not seem 30 advisable to strike out the two words, seeing that elsewhere also the author affects solemn resumption or reiteration of what has been said; cf. e. g. 2, 38; 4, 33; 5, 11. 23; 8, 2; 9, 2. 19 ff.

- (12) On Θ's rendering καὶ τοὺς κύκλῳ αὐτοῦ ἀπέσκησε τῆς ἐξουσίας αὐτῶν, see MICHAELIS, *Orientalische Bibliothek*, iv, p. 41. 35

- (13) NESTLE suggests על instead of עם אl, pointing to Θ ἐπὶ τῶν νεφελῶν; but as Θ has μετὰ τῶν νεφελῶν, the emendation would seem to be unnecessary.

- (15) Instead of BÄR's נרנה (pp. 79 f.), HAHN, THEILE, and GINSB. read, with most editions, נרנה; KAUTZSCH (§ 54, 3, a, B) prefers נרנה, with suffix, rather than *stat. emph.* נרנה. Probably still better is NÖLDEKE's and BEVAN's נרנה. WEISS finds 40 here the word נרנן, which occurs in the Targums and the Talmud (cf. ZDMG 32, 754), and reads נרנן on this account instead of נרנה. This ingenious conjecture, which is also mentioned by GINSB. and adopted by BUHL, is placed by MARTI in the text; but as the occurrence in our book of a foreign word going back to the Sanscrit *nidhāna* 'receptacle, case' is by no means impos- 45 sible, there is hardly sufficient ground for such alteration of the text; cf. NÖLDEKE (*Gött. gel. Anz.* 1884, p. 1022) and BEHRMANN.

- (17) GINSEBURG and MARTI rightly put the fem. אנן in the text. This reading is not only suggested by the Q^rê, but even in the Kthib it is better authenticated than the masculine form אנן. 50

אנן is again needlessly questioned (cf. 8, 21) by GUNKEL, on the authority of ΘΘ, whose βασιλεία is easily understood as a free translation. True, we obtain by a slight change of the consonants מלכין, and BEHRM. considers the replacing of

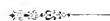
- 6 For **ושנתה נרת עלוהי**, see on 2, 1. It might be well to add that **שָׁנָה** = *sleep* has also been found by NÖLDEKE (ZDMG '93, p. 98) in the Inscription of Hadad at Zinjirli (cf. DRIVER's *Leviticus*, p. 26), while D. H. MÜLLER reads **ישאל** in l. 23 instead of **שנה**.
- (20) In KAUTZSCH's translation (p. 898) we are told that *at daybreak* is, perhaps, an explanatory gloss to the preceding expression *with the dawn*. BEHRM. and MARTI, on the other hand, declare positively that **בננה** is merely a gloss. The two expressions **שפרפרא** and **ננהא** are synonymous but not tautological. MEINHOLD, therefore, seems to be right, in regarding **בננהא** as a closer determination of the more general **שפרפרא**. Against the needless change of the text in the present passage we need hardly point to our author's favorite practice of heaping synonyms; it is sufficient to state that, of the two expressions, **ננהא** is unquestionably the stronger one, as the meaning of the stem is *brightness* (cf. KAUTZSCH, § 54,3,c). Those who hunt for glosses will do well to remember the fate of the well-known hypothesis of GRIESEBACH, who committed the gross, though very pardonable, error of declaring superfluous one of the two synonymous expressions *at even, when the sun set*, in Mark 1,32 (cf. Matth. 8,16 and Luke 4,40).
- (21) MARTI conjectures that we must read, as the third word of the verse, **רניאל** instead of **לרניאל**. He refers to NESTLE, *Marginalien*, p. 41; but there would seem to be no sufficient reason for this change.
- (25) MARTI thinks that we should, perhaps, read the passive forms **והייתי** and **רמי**; but this is unnecessary.
- 7 (1) See on 5,30. MARTI thinks that the words of **והיו ראשה על משכבה** had crept into the text from 4,2; but this view is not well founded.
- (2) MARTI wrongly cancels the words **זנה רניאל ואמר**. He considers them a gloss because they are not expressed in **טו**.
- (4) For Q'rê **זנה**, cf. 4,14.
- The oracularly obscure language affected in the visions of our Book, should not mislead the textual critic to rush to the assistance of the exegete. GUNKEL (*Schöpfung und Chaos*, Göttingen, 1895, p. 327, note 2) makes this mistake in suggesting that there is a corruption in **מריבו**. His argument is, that the destruction of the dominion of the first beast does not come until v. 12, and hence the plucking out of its wings is unsuited to the context, which deals with the beginning of his dominion over the world. Our author does not write so awkwardly as to predict (cf. GUNKEL, p. 189) here, under the reign of Nebuchadnezzar's son (v. 1), anything else but the downfall of the Babylonian empire. It is just the unmistakable **מריבו** which gives us our positive clue through the obscurities which follow; as the lion heart (2 Sam. 17,10), so the eagle's wings are lost to the winged lion of Babylon. After the figure of the beast once so proud, but which now, set upon its feet, can fly no longer, and must toilsomely walk, we have in v. 5 the figure of the bear, tilted on one side and unable to keep its balance.
- GRIESEBRECHT (*Gött. gel. Anz.* 1895, p. 598) erroneously refers *a man's heart* to 4,31, and inserts, on the basis of the words *I lifted up mine eyes unto heaven* in 4,31, here in our passage: **עיניה נשלת מן ארעא**, as though the writer wanted to establish the identity of the beast and Nebuchadnezzar.
- (5) On account of the context (cf. KAUTZSCH, § 45,3,5) the transitive form **הקמת**, which is here required by **אל** (cf. BÄR, p. 78), must be transformed into the Hof'al which we find in v. 4. This passive, with or without **י**, has some attestation according to GINSBURG. MARTI (p. 60) sees in **הק'** a Hof'al; he considers the indistinct vowel — a modification of an original *ū*. NÖLDEKE, however, compares

- 5 to conform the words to מָנָה (KAUTZSCH, § 29, 3, a). Nor should פָּרְסִין, the plural of פָּרַס (KAUTZSCH, § 54, 3, a, d), which \mathfrak{M} intended, and which plays upon the word *Persians* 6,29), be displaced by the participial form פָּרְסִין, as though this latter, like פָּרְסִין in 3,4 &c., took the place of a passive construction.
- (27) BÄR (p. 76) and GINSB. read, with NORZI, the singular מַנְהִיג instead of the less well attested Received Text, מַנְהִיג. This avoidance of the dual, is perhaps merely pedantic (cf. KAUTZSCH, § 51, 1, note), and is contrary to Hebrew usage, cf. Job 6,2. Yet the form preferred by NORZI occurs also in Mandaic, מַנְהִיג; cf. NÖLDEKE *Mandaische Grammatik*, § 124. NÖLDEKE thinks that the י is a trace of the dual ending in מַנְהִיג. 10
- (29) For תַּלְתִּי, see on v. 7.
- (30) בְּשֵׁשֶׁצֶר is read by BÄR and GINSBURG here and in 7,1; 8,1; but in the editions of HAHN and THEILE it stands in 7,1 only. It should be corrected to בְּשֵׁשֶׁצֶר, according to 5, 1,22,29; cf. 10,1.
- 6 (1) 'Darius the Mede seems to be based on a confusion of the destruction of Nineveh 15 (606) and the overthrow of Babylon at the hands of Cyrus (538) with the conquest of Babylon under Darius Hystaspis (520). This theory, which I advanced more than ten years ago, is discussed by PRINCE, *l. c.* p. 42. — P. H.]
- The statement of the king's age has been considered strange, but without sufficient reason. Its purpose is to indicate the brief duration of the Median king- 20 dom. From the arbitrary text of Θ BEHRM. obtains a singular clause, through the corruption and misunderstanding of which the 62 years of our text are supposed to have arisen; but his method is too subtle.
- (2) Here and in v.4 SWETE gives as the reading of Θ after ἐκατὼν ἑκοστὴ ἐπτά, 25 which is derived from Esth. 1,1. It is the reading of the *Codex Chisnians* and of the Hexaplar Syriac, but in the time of St. Jerome both Θ and Θ agreed with \mathfrak{M} ; cf. MICHAELIS, *Orient. Bibliothek*, iv, p. 10.
- (4) STRACK, too, rightly points קִשִּׁית, although some codices read קִשִּׁית. The word is neither an intransitive participle nor a perfect, but a part. pass. (cf. NÖLDEKE, 30 *Gött. gel. Anzeigen*, 1884, p. 1019).
- (8) In σταθεὶ βασιλευῖ Θ rightly connects קָם as construct with מְלִיכָא. By adding here and in v. 13 καὶ ἀνθρώπου τοῦ παρὰ παντός θεοῦ, he avoids the intentional omission of וְאִנֹּשׁ in Θ . There וְאִנֹּשׁ is omitted in order to restrict קָם to prayer.
- (11) BÄR rightly prefers הָיָא to the usual pronunciation הָיָא, retained by GINSBURG. 35
- (13) The absence of any respectful form of address is quite in keeping with the context. We are certainly not justified in changing the text to conform with v. 7 or 3,9. Θ reads Δαυεὶ βασιλεῦ, while Θ is content with βασιλεῦ.
- (14) BEHRM. takes exception to the וִי which, as in v. 6, introduces the direct discourse, and would strike it out. This, however, is unnecessary; cf. 5,7, and 40 especially 2,25, where further וִי similarly follow upon the וִי *recitativum*.
- (15) The מְלִיכָא adopted by BÄR (p. 78) as being required by the Masorah is rightly rejected by KAUTZSCH, § 60, 3, b. Of the two current readings GINSB. prefers מְלִיכָא. BEYAN, however, writes still better, with NÖLDEKE. מְלִיכָא (cf. 5,7).
- (18) For הָיָא, see on 3,13. 45
- The spelling שְׁמַת deserves decided preference. KAUTZSCH (§ 45, note 1, d), with good reason, regards שְׁמַת as an error of \mathfrak{M} , although BÄR and GINSB. retain it; but his preference of the *scriptio plena* שְׁמַת is less commendable, cf. 5,20.
- BÄR writes תַּתְּמָה (cf. KAUTZSCH, § 37, 3, a), and, in agreement with Θ , עֲזָקָה; GINSB., on the other hand, gives the inferior, though usual, pronunciations חַתְּמָה 50 and עֲזָקָה; Θ also reads the singular עֲזָקָה, which, in point of sense, is less exact.
- (19) BEYAN and MARTI read וְלִהְיוֹן instead of the ἀπεξ λεγόμενον וְלִהְיוֹן whose meaning is uncertain; cf. 5,2,3,23.

- ciples here but verbal substantives in the nominative, like *מַכְסָה* *cover* [cf. the remarks on *מַכְסָה* *great omentum* in the *Johns Hopkins University Circulars*, No. 114, July, 1894, p. 115^a, note 9]. This view, however, is not probable.
- (15) MARTI thinks that we should perhaps read *הַדֹּעֲנָנִי*, instead of *ל* with the inf. after the impf. (cf., however, § 124, b). This is not necessary. 5
- (16) For *תוֹכֵל*, see on 2, 10.
- (17) Notwithstanding *נִבְּוִהָךְ* (2, 6) BÄR and GINSB. here point *נִבְּוִיָּךְ*; cf. KAUTZSCH, § 64, 3. Only one of the two vocalizations of *נ* would seem to be correct; ANDREAS, however, (MARTI, p. 71) thinks both possible, so far as the Persian is concerned. 10
- (19) The mispronunciation *מָהָה* in *Θ* still appears in THEILE's edition of the Hebrew Bible (Leipzig, 1849). *Θ*'s *percussit* is based on *Θ*'s *ἐτυπτεν*, and LUTHER in turn was misled by *Θ*; but AV has correctly *kept alive*. For the Hafe! participle *מָהָה*, cf. KAUTZSCH, § 11, 3, b, γ. [There is, of course, no elision of the second stem-consonant in *מָהָה*; the doubling of the *π* is based on the analogy 15 of the verbs *פָּנָה*; nor is Heb. *מָהָה* = *מָהָה*, but it is an analogical formation (cf. GISEN-KAUTZSCH²⁶, p. 174, note 1). The primitive form of *חַיָּה* *to live* is *ḥaḥya* (cf. *חַיָּה*, *حيوان*, *حيوة*). The final *ו*, however, became *י* owing to the preceding intransitive *ḥ*-vowel: *חי*, thus making the stem a *verbum mediane geminatae* (cf. WRIGHT-DE GORF²⁷, §§ 166, D; 179, remark b). The stem of *חַיָּה* 20 *serpent*, on the other hand, is *חוי* (cf. *חוי*). — P. H.]
- (20) *סִי* appear to pronounce *סִי* instead of *סִי*; see on 2, 7; 4, 15.
- (21) The Q'rè rightly reads *שִׁי* instead of the K'thib *שִׁי*, or as GINSB. adds, like KAUTZSCH (*Gram.* p. 175, *ad* p. 89), *שִׁי*. The assumption of a mere mistake in the separation of the words [KAUTZSCH, § 47, g, 3, α] is hardly adequate. 25
- The wild asses are mentioned here, as BEVAN says, *as a type of savagery* only (cf. Job 39, 5-8). CALVIN's expansion of the expression into an exile of the king among barbarians was rightly rejected by HITZIG. Wild asses live far from the dwellings of men, where fodder is given to cattle, and so HAUPT's suggestion to read *עֲרִירָא* (cf. Joel 1, 18) instead of *עֲרִירָא* seems very plausible [cf. PRINCE, 30 *l. c.*, p. 111]. However, I should not be inclined to substitute *עֲרִירָא* for the traditional *עֲרִירָא*.
- (22) GINSEURG and STRACK point *הַשְּׁפֶלֶת*, while some of the MSS collated by STRACK read *הַשְּׁפֶלֶת*; so, too, MARTI.
- (23) For the order of the metals, see on 2, 35. 35
- Θ* rightly takes *לֵה*, against the accents, as referring to *וְלֹא־לֵהָ* (KAUTZSCH, § 84, t). To explain *ל* as = the Latin *penes* (cf. Jer. 10, 23) is too far-fetched. Still less does it seem advisable to strike it out.
- (25) The fact that *סִי* only express *מִנָּה* once does not warrant the assertion that the word occurred but once in their texts; the impressive repetition is one of the beauties of the original. 40
- [The first *מִנָּה* seems to be the passive participle of *מִנָּה* *to count*, while the second *מִנָּה* represents the *status absolutus* of *מִנָּה* *mina*. The words *מִנָּה* *תֵּקֶל* *וּפְרָסִין* mean: *There has been counted* (cf. *مَنْيَة* *destiny, predestination*), *a mina, a shekel, and half-minas*, the half-minas (*farsîn* or, perhaps, *pērīsîn*) alluding to the division of the empire between the Medes and the Persians, the *mina* (*mēnē*) referring to Nebuchadnezzar, followed by the shekel (*šēqēl*), the sixtieth part of the mina, symbolizing Belshazzar, the unworthy successor of the great Babylonian king. Compared with Nebuchadnezzar, Belshazzar was not only a *מִנָּה* 45 *פרס* *בן מנה*, but a *מִנָּה*! See HAUPT, *Johns Hopkins University Circulars*, No. 58, p. 104 (July 1887); PRINCE, *Mene Mene Tekel Upharsin*, Baltimore, 1893, p. 8. — P. H.]
- BÄR and GINSB. rightly adopt the pronunciations *תֵּקֶל* and *וּפְרָסִין*. The exceptional vocalization *תֵּקֶל* and *פָּרִס* (v. 28), instead of *תֵּקֶל* and *פָּרִס*, is chosen in order

5. 11^c The very free rendering of **3** *et unusquisque secundum suam bibebat acetatem* does not warrant an alteration of the text, although **Θ** (καὶ πίνων) prefixed **י** to the final word **שָׁתָה**, connecting it with v. 2.
- 12^c **הַמֵּיָה** does not mean *when the wine began to taste*, but *at the command of the wine, under the influence of the wine*; see PRINCE, *Mene, Mene, Tekel, Upharsin*, Baltimore, 1893, p. 118 below. As an indication of the arbitrary method of **Θ** the omission of the wives and concubines "evidently out of regard for decorum" (BEHRM.) deserves mention; cf. 6.19 the omission of the dancing-women.
- 13^c **וַיִּסְבּוּ** should perhaps be inserted, with **Θ3**, after **וַהֲבִיאוּ**; cf. v. 2.
- To strike out the words **בֵּית אֱלֹהֵי דִי**, which are wanting in v. 2, on the authority of 10 **3** *de templo quod fuerat in Jerusalem* is questionable; for **Θ** has τοῦ θεοῦ.
- 15^c As to the Q^{re} **וַיִּסְבּוּ** intended to replace the K^{thib} **וַיִּשְׁכְּבוּ**, cf. 7.20, and KAUTZSCH, §§ 23, 2; 98, 2, c. The use of the masc. form for both genders is a peculiarity of Bibl. Aramaic, which is met with also in Nabatean inscriptions, cf. DRIVER-ROTHSTEIN, *Einführung*, p. 540 [English edition, p. 472]. The feminine form, however, 15 was known to the Masorites owing to its currency in the Targums, and was therefore substituted in the Q^{re}.
- 16^c **שֶׁנֶּחֱמָה עֲלֵהוּ שְׁנוֹי** is considered by BEHRM. so harsh that he would correct our expression in accordance with v. 9. This is also preferred by KAUTZSCH, § 89, 2 and NÖLDEKE, *Lit. Centralblatt*, 1896, No. 9, who declares § 4, p in STRACK's 20 *Abriss*, to be superfluous. BEVAN gives **וַיִּשְׁכְּבוּ** as an alternative; but cf. EWALD, § 315, b. note.
- The spelling **אֲרִיִּבְתָּה** is not unsupported by evidence; still, GINSB. is right in preferring, with BÄR, **אֲרִיִּבְתָּה**; cf. KAUTZSCH, § 60, 1.
- 25^c The meaning of the foreign word, pronounced here and in vv. 16, 29 in the Q^{re} **הַמְּנִיכָה** = SYR. **ܡܢܝܚܐ** (cf. GES. *Thes.*), is sufficiently established by the word **μαυινης**, by which **Θ** translate it. The derivation from the Greek, however, adopted by KAUTZSCH, § 64, 4, is improbable. In fact, **μαυινης** appears rather to be derived from **הַמְּנִיכָה**. It seems necessary, therefore, to fall back, with BEHRM. p. ix, upon the Sanscrit *mānika*. On the other hand, we have no certain tradi- 30 tion as to the consonants and the pronunciation of the K^{thib}. BÄR in fact declares p. 74^c the forms of the Received Text, **הַמְּנִיכָה** and **הַמְּנִיכָה**, to be incorrect, and pronounces **הַמְּנִיכָה**; while GINSB. decides in favor of **הַמְּנִיכָה**, and adds further, as K^{thib} forms, **הַמְּנִיכָה** and **הַמְּנִיכָה**. According to MARTI's *Porta*, pp. 31^c. 60^c, the K^{thib} is to be read, with ANDREAS, **הַמְּנִיכָה**.
- 35^c 17.16.29^c **Θ** renders **ἐξουσία τοῦ τρίτου μέρους τῆς βασιλείας**, but **Θ** has rightly **τρίτος**, and in v. 29 **ἀρχοντα τρίτον**. In addition to the ordinary **תְּלִיתִי** 2.39^c, KAUTZSCH (§ 65, 1, note 3 and § 66, 1) assumes here two by-forms, namely **תְּלִיתִי**, v. 7, and **תְּלִיתִי**, vv. 16, 29. But it is not probable that **תְּלִיתִי** is "an abnormal stat. emphat. for **תְּלִיתִי** *tertius*." Moreover, it would conflict in v. 29 with the prevailing rule 40 [KAUTZSCH, § 85, 1. Hence it would seem best to read in v. 7 (cf. GES.-BUHLER) **תְּלִיתִי**, and, in the same way, substituting **י** for **א**, in vv. 16, 29. BEHRM. prefers **תְּלִיתִי** in all three passages; DE GÖEJE (*Theol. Tijdschr.* 1885, p. 71) would point in v. 7, **תְּלִיתִי**.
- 45^c 8^c For **עֲלֵיךְ**, see on 4.4.
- For the Q^{re} **וַיִּשְׁכְּבוּ**, see on 4.15. BÄR (cf. p. 90) and GINSB., with the Occidentals or Palestinian, place it in the text, and attribute **וַיִּשְׁכְּבוּ** to the Babylonians as a K^{thib}.
- 10^c As vv. 9 and 10 begin in **Θ** with the same word, MARTI thinks that **אֲרִי** has dropped out in **3** at the beginning of v. 10.
- 50^c 12^c We should certainly pronounce, with **3**, **מְשַׁכְּרָה** and **מְשַׁכְּרָה**, cf. KAUTZSCH, § 40, 3 note, instead of **מְשַׁכְּרָה** and **מְשַׁכְּרָה** of **3**. The participles do not suit the context. HILZ believed (*Theol. Stud. und Krit.* 1837, p. 927) that **3** intended no parti-

- 4 For כָּנִיָּה, accented on the *ultima*, not on the penult, cf. KAUTZSCH, §§ 15, a; 57, a, β; contrast GES.-BUHL¹².
- (27) BÄR (pp. 73.92) and GINSB. write, with Ben-Asher, כְּנִיָּה. In spite of the good evidence in support of this strange form, כְּנִיָּה is to be preferred, following Ben-Naphtali; cf. KAUTZSCH, § 15, e and STRACK's *Cod. Erfurtensis* and *Cod. Jemenensis*. 5
- BÄR and GINSB. rightly read תִּקָּה instead of the Received Text תִּקָּה; cf. KAUTZSCH, § 57, a, α.
- (30) ח has only the comparison with the eagle and the lion, Θ only that with the lion and the birds, and in inverted order; both are needless departures from ח.
- (31) The כְּנִיָּה, read by BÄR and GINSB. without Metheg, should be written כְּנִיָּה or, 10 with STRACK, כְּנִיָּה; cf. KAUTZSCH, § 9 end.
- (32) This verse is taken even by Θ (ὡς οὐδὲν ἐλογίσθησαν) and S in such a way (כלה = כלה) that the negative particle would stand as a pure substantive — a unique case (cf. KAUTZSCH, § 67, 1). MICHAELIS (*Anm. für Ungelehrte*, p. 41) departs from the vowel-points, and endeavors to bring out the sense *abide under his care and dominion*. If the consonants be altered, כָּנִיָּה might find support in Is. 51, 6, unless 15 we are to understand *gnats* in that passage. BEVAN, BEHRMANN, BUHL content themselves with closely connecting the negation with the participle; the sense thus obtained, *such as are not to be regarded*, does not seem flat to them.
- (33) Notwithstanding לִיקָר in v. 27, ח requires לִיקָר, and BÄR, GINSB., and MARTI (cf. 20 § 20) so write in this case, but erroneously; cf. KAUTZSCH, § 57, a, α and STRACK's *Abriss*, p. 20.* ROSENMÜLLER rightly takes הַרְרִי חַיִּי as the subject. The intentional aggregation of the words, in which in v. 33 after יְהוֹב עַל (v. 31), חַיִּי is twice 25 repeated, is in keeping with the solemnity. According to BEVAN this homœoteleuton has misled the Syriac translator to omit עַל יְהוֹב חַיִּי. BEHRM. 25 thinks the text overloaded. He tries to improve it, and, misled by the free translation of Θ (εἰς τὴν ἐν τῇ βασιλείᾳ σου ἡλθον), he proposes as an emendation הַרְרִי חַיִּי (הַרְרִי seems to be a misprint)†; instead of הַרְרִי. הַרְרִי, however, is used in vv. 31. 34 in quite a different sense. According to LEVY's *Chald. Wörterb.* הַרְרִי (BEHRM. writes חַרְרִי)† occurs only in the Jerus. Targums for חַרְרִי; but a new word 30 for *return* is hardly probable, inasmuch as previously and subsequently we find חַיִּי. Following Θ καὶ ἡ δόξα σου ἀπεδόθη μοι (a translation, however, which is quite arbitrary) J. D. MICHAELIS suggested the emendation חַיִּי מַלְכוּתִי חַיִּי.
- MARTI does not approve of BEHRMANN's conjecture, but his own suggestion is not much better. He remarks: If חַרְרִי together with חַיִּי is not to be looked upon 35 as a gloss, following v. 27, one might be inclined to substitute אֶחָדָם or אֶחָדָם obtained.
- BÄR and GINSB. both write כְּנִיָּה, with virtual sharpening of the כ. The ordinary editions have כְּנִיָּה, against the Masorah. The *Codex Derenburgii* collated by STRACK reads the Qal, כְּנִיָּה; so, too, MARTI, as a Pacl of this verb does not occur. Of GINSB.'s הַתְּקִנָּה and BÄR's הַתְּקִנָּה the latter is the true pronunciation. 40 GINSB.'s reading, however, represents the genuine Masoretic tradition as shown by the majority of MSS; cf. KAUTZSCH, § 34. MARTI thinks that the strange 3 p. fem. sing. הַתְּקִנָּה may be explained if we make מַלְכוּתִי the subject, and read עַל עַל instead of עַל.
- BÄR's spelling חַיִּי, which recurs in 5,20 in חַיִּי as well as in similar cases is 45 not followed by GINSB., who prints חַיִּי with the common editions.
- Pronounce מַלְכוּתִי as in 3,25.



† STRACK, too, writes הַרְרִי חַיִּי, with ח, but NÖLDEKE in his review of STRACK's 50 book (*Lit. Centralblatt*, 1896, No. 9) remarks that in so old a document it must be a ח, not a ה. I must, therefore, retract the statement, made in my review of BEHRMANN's *Commentary* (*Theol. Lit.-Zeit.* 1895, col. 357), that BEHRMANN's חַרְרִי is a misprint.

- 4 (12.20.23) With KAUTZSCH, § 59, c, we should pronounce עָקָר, following the Syriac form, instead of עֶקֶר אֵל; cf. 7,9 עֶקֶר. Both GINSBURG and STRACK, however, point עָקָר.
- (12.20) BEHRM. regards בְּרִתָּא דִּי בְרָא as a gloss intended to paraphrase, in better Aramaic, the expression בַּעֲשֵׁב אֲרֵעָא, not only in v. 12, where בַּעֲשֵׁב אֲרֵעָא after חֲלֵקָה closes the verse, but also in v. 20, where these two words are wanting after חֲלֵקָה. 5
But עֲשֵׁב (cf. vv. 22.29.30; 5,21) would need no paraphrasing, and the text supported by O employs the synonymous expressions in such a way that they designate primarily the *dwelling*, and only in the second instance, *food*. After the band of iron and brass had been mentioned, which might naturally suggest an enclosed space, the reference to green fields would seem in place. The assumption of a gloss is as needless here as in 6,5. NÖLDEKE rightly considers it strange that the same mistake should occur twice.
- (13.14) The Q^{rê} seems to be right in reading אֲנִישָׁא (as e. g. in 2,43; 4,22.29) instead of the K^{thib} אֲנִישָׁא, although in the Nabatean inscriptions אֲנִישׁ occurs instead of אֲנִישָׁא. NÖLDEKE decides against MARTI in favor of the K^{thib}. 15
- (14) עַל דְּבִרְתָּא appears to be a transcriptional error for עַל דְּבִרְתָּא; cf. 2,30. Notwithstanding KAUTZSCH, § 69,10, BEHRM. rejects the emendation, and holds that as עַל דִּי designates purpose, so עַל דִּי designates result (*so that*); still the assumption of an assimilation of the ל (KAUTZSCH, § 11,2) seems more natural.
- Although in v. 14 the Heb. plural form אֲנִישִׁים (but cf. 7,10) is recognized by 20
אֵל (see on 2,10), KAUTZSCH (§ 51,2) and BEHRM. are probably right in refusing to ascribe the Hebrew plural ending to the author. They believe it to be due to the thoughtlessness of a copyist. In that case, the collective singular אֲנִישָׁא, which is used elsewhere in the book, would be the original reading here also. In 7,10, instead of the K^{thib} אֲנִישָׁא, we should take the Q^{rê} אֲנִישָׁא. 25
- The K^{thib} replaced by the Q^{rê} עֲלֵה should not be pronounced, with BÄR, עֲלֵה, but *'alah*; see on 2,4^b. GINSBURG writes: עֲלֵה אוֹ עֲלֵה בְּתֵב. A similar case with this same suffix occurs again in 5,21; 7,4.5.6.7.8.19.20.
- (15.16) Q^{rê} needlessly (this is also MARTI's opinion) פִּשְׁרָא instead of פִּשְׁרָא; cf. 5,8, and see on 2,7. 30
- (16.21) The K^{thib} פִּשְׁרָא is contracted by the Q^{rê} to פִּשְׁרָא; cf. KAUTZSCH, § 11,3, b, and DRIVER-ROTHSTEIN, *Einführung*, p. 540 [English edition, p. 472], where illustrations from Nabatean inscriptions are given in which, as BEVAN remarks, א retained its consonantal sound.
- (19) There is a gross error involved in the Q^{rê} רִבְתָּא instead of the K^{thib} רִבְתָּא or, as 35
BÄR prefers and GINSB. allows, רִבְתָּא. The Q^{rê} might pass, at best, as an erroneous form (see on 2,35^b) for רִבְתָּא, i. e. third pers. sing. fem. But the context here requires the second pers. sing. masc., and this cannot (BÄR, p. 72 notwithstanding) be used in abbreviated form after the analogy of רִבְתָּא (see on 2,23), but occurs in ל"א verbs (cf. KAUTZSCH, § 47, d) only with the unabbreviated affirmative 40
ending ת, or even תָּה; cf. 2,31.
- (21) The Q^{rê} is right in reading פִּשְׁרָא, as the K^{thib} can be nothing but a mere transcriptional error, (KAUTZSCH, § 47, g, 1, a), though BÄR and GINSB. attempt to pronounce it פִּשְׁרָא.
- (24) KAUTZSCH (§ 57, a, β) explains the Q^{rê} as a singular, BEHRM. as a plural; both, 45
however, are agreed that the K^{thib}, which, with BÄR, they pronounce פִּשְׁרָא, is a singular. HITZIG and BEVAN see in the K^{thib}, which stands for חֲסִיךְ, a plural of חֲסִי. As the context unquestionably requires a plural form, we must probably explain both K^{thib} and Q^{rê} as plurals, and as such GINSB.'s reading of the K^{thib} פִּשְׁרָא, for which he gives as Q^{rê} פִּשְׁרָא, is no doubt intended. 50
- BÄR, GINSBURG, STRACK, and MARTI read פִּשְׁרָא (KAUTZSCH, § 56, a, β, 2). This form is better attested than פִּשְׁרָא which can hardly be intended as singular (MARTI, § 76, i).

- 3 following KAUTZSCH, § 57, a, α. SIEGFR.-STADE, on the other hand, read בָּלָה in both passages, while THEILE and GINSB. give בָּלָה in 3,25, but in 6,24: בָּלָה .
 (27,28) The singular form בָּשָׁהוּן , preferred by the Q^rê in both verses, is inadmissible. The K^ethib בָּשָׁהוּן is perfectly unexceptionable. The Q^rê is a pedantic inference drawn from בָּשָׁהוּן by the Palestinian scribes only (BÄR, p. 90). 5
- (29) The Q^rê, following 6,5, reads שָׁלַשׁ error. Although KAUTZSCH (§ 61,4,b) still regards the K^ethib שָׁלַשׁ as a transcriptional error, it might be the equivalent of שָׁלַשׁ ; cf. 4,14. The K^ethib, for which GINSB. gives the three pronunciations mentioned below, was probably read שָׁלַשׁ (HITZIG, BEVAN). Hence, it should neither be pronounced, with BÄR, שָׁלַשׁ , nor, with KAUTZSCH and BEHRM., שָׁלַשׁ , 10 as if on a parity with שָׁלַשׁ . Instead of resorting to a supposititious parallel form of שָׁלַשׁ , it is much simpler, surely, to assume contraction (cf. 4,16.34, and KAUTZSCH, § 11,3,b). An analogous case, pointed out by HITZIG, would be the Heb. שָׁלַשׁ in 1 S. 1,17. MARTI thinks that the ש had been omitted by the scribe, and subsequently added between the lines; afterwards, perhaps, it was joined to 15 לָשׁ ; cf. v. 28.
- (31) A date is also wanting before the fifth and sixth of the ten sections of our Book; yet EWALD, resting on the fancies of Θ , whose arbitrariness in Dan. 3-6 certainly passes all bounds, felt justified (*Proph.*² iii, pp. 364.367 f.) in supplying the following sentence before v. 31: *In the twenty-eighth year of the reign of King Nebuchadnezzar, King Nebuchadnezzar wrote thus to all the peoples, nations, and tongues that dwell upon the whole earth.* 20
- 4 (1) Θ omits the date, favored here, but not in 3,31, by Θ ; and, in spite of 3,1, pays no attention to the words $\text{Ἐτους ὀκτωκαίδεκάτου τῆς βασιλείας Ναβ. εἶπεν}$. 25 BÄR and STRACK read בָּבֵל , but GINSBURG and MARTI (§ 76, c) seem to be right in preferring בָּבֵל , which is much better attested.
- (4) In place of the K^ethib עָלִין , the Q^rê prefers, here and in 5,8, עָלִין . For the frequent occurrence of uncontracted forms (5,10), cf. BEVAN and BEHRM. *ad loc.*, also DALMAN, pp. 272.274. 30
- (5) We should perhaps, with J. D. MICHAELIS, pronounce וְעַד instead of וְעַד . The sense *yet another* (cf. 2,11; Gen. 37,9; Deut. 19,9), also preferred by BEVAN, seems easier than *until at last*, or *until (as) the last*. The reading of the Q^rê וְעַד , which occurs e. g. 2,11.44, is clear, and the K^ethib appears to be nothing but a different pronunciation of the same; [cf. Syr. ܐܚܪܝܢ , plur. ܐܚܪܝܢܝܢ , 35 NÖLDEKE, *Syr. Gramm.* § 46 and p. 85 below; *Mand. Gr.* §§ 118.149; *Neusyr. Gr.* p. 107, n. 1 (ܐܚܪܝܢ *Bahrôn* for *Bahrân*, cf. ܐܚܪܝܢܝܢ); HAUPT, *The Assyrian Etymology*, p. 17, n. 1. BARTH's objections, *Nominalbildung*, p. 319, are not valid]. SIEGFR.-STADE, however, reject the reading وَعَد adopted by KAUTZSCH (§ 61, 3,a) and BUHL (Gesen.¹²), retaining the sense *until the last*, or *at last*, just as 40 BUHL, who compares in Hebrew 1 S. 1,22. The Heb. וְעַד (Job 19,25) = *last* has, of course, nothing to do with this. BEHRM. prefers, with SIEGFR.-STADE as well as BÄR and GINSB., the K^ethib וְעַד , regarding the most generally accepted sense *at last* as impossible; but his own explanation of the K^ethib, taking it either as sing. or plur., is certainly not unexceptionable. However, the trans- 45 lation *And in addition to others, besides others*, is less probable than that grounded on Ezra 4,21 (וְעַד for וְעַד), viz. *until another*; for in addition to Θ , ἕως ἡλθεν Δανιηλ , ἌΣ have $\text{ἕως οὗ ἕτερος εἰσῆλθεν ἐνώπιόν μου Δανιηλ}$. MARTI (§ 98) translates וְעַד then *at last* (*da nun endlich*). In וְעַד , which he reads וְעַד , he sees (§ 94,b) an adverb with the meaning *at last*, comparing Arab. بعدين 50 (*ba'dain*) afterwards. This explanation appears to be as hazardous as his theory regarding בָּלָה : he thinks (§ 95,d) that it should be written as one word, a compound of בָּלָה and בָּ (cf., however, Prov. 24,12.29). I am surprised to find

- 3 peculiar passive forms has as yet been attained. BEHRM. (pp. vii f.) suggests a Hittaf'al of אָחַת, referring to Θ^0 Gen. 33, 11. Also STRACK (§ 12, b) mentions אָחַת אָחַת of Θ^0 , citing G. DALMAN's valuable *Grammatik des jüdisch-palästinischen Aramäisch*, Leipzig, 1894, p. 299. STRACK, however, prefers to explain the form as Hof'al, as suggested to him by J. BARTH (*hiythayith = huythayith*; cf. יִיחַ 5 Ex. 30, 32; [יִיחַ], however, is merely a transcriptional error for יִיחַ; so $\mu\alpha$). WELLM. has a simpler view. He remarks in the Berlin *Deutsche Lit.-Zeit.*, 1887, No. 27, col. 968: "There is no objection to considering the Aram. passive perfects לִיחַ and יִיחַ as new forms developed from the participle. Of necessity, the ה of יִיחַ would have to be dropped in the perfect." Cf. MARTI, §§ 60, b; 64, l. 10
- (14) Instead of BÄR's and GINSEB.'s reading אָחַת, it is better to read אָחַת with ה *interrogativum* (KAUTZSCH, § 67, 2). Yet as the reference to the Heb. בְּדִירָה Num. 35, 20 is doubtful (KAUTZSCH, § 67, 4), it would seem easier to emend אָ to אָ, with BEVAN and BEHRM., following 2, 5.8. But it need not be inferred, with STRACK, that Θ , who replaces the inappropriate Διὰ τί of Θ with Εἰ ἀληθὺς, 15 so much better suited to the context, or Σ who follows Θ , were aware of this emendation of the text, or actually read the Persian אָחַת.
- (15) For the אָ preferred by BÄR, but not by GINSEB., see on v. 6. BÄR and STRACK rightly read the last word of v. 15: יִיחַ (cf. v. 17), though GINSEB. and MARTI have יִיחַ. 20
- (16) The accent *Athnach* should be carried one word forward. Θ rightly begins the address (cf. v. 9) with אָחַת, which through a transcriptional error has dropped out of \mathfrak{A} , and is wanting even in Θ ; cf. ψ 42, 7 the first word, after the refrain in v. 6, also read correctly by BÄTHGEN.
- Instead of the adjective אָחַת, KAUTZSCH, § 58, 2, e reads, with BÄR and 25 STRACK, the participle אָחַת.
- (18) From the K^cthib אָחַת, the Q^crē has made אָחַת, eliding the plural י; see on 2, 4^b. According to BÄR (*ad* 2, 10), whose view has been accepted by GES.-BUHL¹², the first syllable is written *plene* only before suffixes; in all other cases the Masorah requires אָחַת instead of the אָחַת given by the Received Text, which 30 GINSEB. and STRACK, under a different estimate of the tradition, adopt even where there is no suffix.
- (19) The Q^crē אָחַת is superfluous, since the plural of the K^cthib, as in Hebrew, occasions no difficulty; only, we should not pronounce, with BÄR, אָחַת (so, too, GINSEB. who adds also אָחַת), but, with BEHRM., אָחַת or אָחַת. 35
- (21) The Q^crē אָחַת, which in the Oriental or Babylonian texts is also the K^cthib (BÄR, p. 90), has *Dagesh dirimens*. The K^cthib is not to be pronounced אָחַת (BÄR, p. 96), but אָחַת. GINSEB. gives both these forms as the K^cthib of the Occidental or Palestinian texts.
- (23) NORZI writes אָחַת, while BÄR and GINSEB. as well as STRACK and MARTI require אָחַת; אָחַת would seem to be more correct; cf. KAUTZSCH, § 65, 1, note 1. 40
- For the apocryphal addition found in Θ after v. 23, cf. BEHRM., p. xxix, and § 5 of the article on *Daniel* by the present writer in the *Dictionary of the Bible* edited by CHEYNE. Those 67 verses appear to be of purely Greek origin; at any rate they never found their way into \mathfrak{A} , though they were taken up from 45 Θ into other Versions.
- (25) In this verse, unlike 3, 26, we should give the preference, with LÖHR (ZAT '95, p. 85), to the *Codex Chisianus* over the Hexaplar Syriac, whose אָחַת follows the καὶ περιπατοῦντας of Θ , while \mathfrak{A} and the *Chisianus*, which represents 50 Θ , have not the objectionable conjunction before the participle. Moreover, the Masoretic pronunciation as a Haf'el participle would seem less acceptable than that of the Piel participle (אָחַת; cf. 4, 26); so, too, in 4, 34.

STRACK points, with BÄR (p. 71) and GES.-BUHL¹², both here and in 6, 24, אָחַת,

- 3 might be well to add, however, that Dr. ANDREAS treats **Al** very freely; he would read *c. g.* דנפתא instead of תפתא &c.

It is hard to conceive why MARTI considers the last four words, **די הקים נבוכדנצר מלכא**, not original in v. 2. It seems to me we are not justified in assuming a gloss, but if we are inclined to resort to that expedient it would seem easier to find a gloss in v. 3, owing to the repetition in v. 3^a and 3^b.

- (5) In vv. 5.7.10.15 **קִיתָרִם** (Greek *kitharis*), which BÄR would pronounce **קִיתָרִם**, GINSB. **קִיתָרִם** or **קִיתָרִם** is improperly changed by the Q'rê into the usual Targumic form **קִיתָרִם**.
 (6) The pronunciation **קִן**, preferred by BÄR, following the Masorah, instead of the **קִין** adopted by GINSB. and STRACK, is open to serious doubts (see KAUTZSCH, § 22,1). MARTI, on the other hand, thinks (§ 27,b, note) that **קִן**, which is not found in the early editions, must be explained as a kind of pausal lengthening. He is of the opinion, therefore, that the vocalization is based on accurate tradition.

Instead of **שֶׁקֶתָה** or **שֶׁקֶתָה** of the Received Text, BÄR and GINSB., following the best evidence, write **שֶׁקֶתָה** or **שֶׁקֶתָה**; but **שֶׁקָה** in 4,16, as well as the cognate forms in both Syriac and Arabic, points to an *ā* in the first syllable (cf. KAUTZSCH, § 56,a,β,2, at the end) in the present passage as well as in v. 15; 4,30; 5,5. The *ā* of **Al** appears to be incorrect. Cf. also GES.-BUHL¹². STRACK points throughout **שֶׁקֶתָה** with *ā*, adding, however, that **שֶׁ**, with *ā*, is given by the *Codex Jemenensis* in 4,30; 5,5 and by the *Codex Dorenburgii* in 3,6.15; 5,5. Cf. MARTI's Glossary, p. 87.

- (7) The **סופניא**, which stands in vv. 5.10.15, has here probably dropped out by oversight, although it is true that it is also wanting in **Θ**. This term for the bag-pipe is unquestionably taken from the Greek, but both its spelling and its exact meaning are doubtful. The Masorah reads **סוּמָ** in all three passages, the Kthib in v. 10, however, gives **סוּמָ**. Against the usual derivation from *συσφώνια* (KAUTZSCH, § 64,4), the objection has been raised by BEHRMANN that the Greek word does not denote a musical instrument, and that it would be easier to derive **סופניא** from *σῶφον*=*reed*. He points to the Syriac **ܣܘܦܢܝܐ** [FRÄNKEL, *Aram. Fremdwörter*, p. 277] in support of **סופניא** as the older form of the Aram. word, and derives it direct from *σῶφον*. If he be right in comparing the Mandäic **סאמפניא** for **סופניא** in 3,22, so far as the insertion of the *m* is concerned [cf. NÖLDEKE, *Mand. Gr.* p. 76,3; DELITZSCH, *Assyr. Gr.* § 52], then the Kthib in v. 10 would probably be sounded **סופניָה**; but BÄR and GINSB. write **פ** with Dagesh. 35

סופניא is omitted by **Θ** in vv. 7 and 10, by **Θ** also in v. 5. MARTI, therefore, thinks (*Glossary*, p. 74) that the word has been inserted in v. 10 by a later scribe, especially as **סופניָה** resembles the later Syriac form. This view, however, is not probable. DRIVER, *Introduction*⁵, p. 470, n. 3 remarks, The form **סופניא** in 3,10 is remarkably illustrated by **ספִּין**=*συσφώνοι*, in the sense *agreed*, in the great bilingual inscription from Palmyra of A. D. 137 (ZDMG '83, p. 569; '88, p. 412); cf. post-Biblical Heb. **סופִּין**, i. e. *συσφώνων agreement*. BEHRMANN needlessly resorts to an imaginary Greek form *σῶφον* (see the German edition of DRIVER's work, translated by ROTHSTEIN, Berlin, 1896, p. 538').

- (12) As KAUTZSCH (§ 61,6) rightly observes, the Kthib **הִקְרָאִין** (cf. v. 8 **בְּשִׁרְאִין**) is 45 preferable to the Q'rê **הִקְרָאִין**; see on 2,5.

- (12.18) The Kthib is wrong in requiring the plural, which, according to GINSB., would be **לֹאֲלֶהֱקִי**; but the Q'rê cannot be adduced as evidence for the sing., because the Masorah everywhere strikes out the *ʾ* of the plur.; see on 2,4^b.

- (13) The alteration of the passive form **הִתִּי** to the Haf'el **הִתִּי** (5,3) does not commend itself; for the **הִתִּי** of 6,18, formed similarly (cf. KAUTZSCH, § 47, at the end) with short *a*, can, according to the context, be nothing else but a passive. According to KAUTZSCH (§ 41, at the end), no satisfactory explanation of these

- 2 (40) As in v. 39, the $Q^{\text{r}}\text{c}$ רִבְעָה corresponds to the $K^{\text{c}}\text{h}ib$ רְבִיעָא; so, too, *e. g.* in 3,25.26.32; 7,7.23. [Cf. ZA ii, 275,2].

KAUTZSCH-MARTI think that the context requires the connection, against the accents, of כל אֵלֶּן with what follows; they also regard the three words וּכְפֻרֹא וּמִרְעָרִי, which are wanting in Θ , as a gloss, being rendered suspicious by the *Waw* of the apodosis. But Θ certainly had these words before him though they may not be expressed in his free translation. This is clearly proved by the older text of \mathcal{G} , καὶ ὡς ὁ σιδηρος πᾶν δένδρον ἐκκόπτων, apart from the confusion of אֵלֶּן (so often written defectively; cf. v. 44) with אֵילָן (cf. 4,7). The obscurity of כְּלִי־אֵלֶּן does not justify us in changing the text, whether these words be understood of the three metals named, or connected, in opposition to the accents, with what follows, and interpreted as relating to the first three kingdoms. The so-called ι of the apodosis (KAUTZSCH, § 69, 1), which BEHRM. erroneously assumes in 7,20, is here out of the question; it would be better to compare LUTHER's rendering of the ι in ψ 90,17 by *ja*.

- (43) As in v. 41 the $Q^{\text{r}}\text{c}$ begins the verse with וְדִי; MARTI, however, now prefers the $K^{\text{c}}\text{h}ib$ omitting the superfluous ι (contrast his translation in KAUTZSCH's AT).

- (44) According to KAUTZSCH-MARTI we should read, with Θ , מְלִכּוּתָהּ, in order to obtain the sense expressed by \mathcal{A} through the *stat. emph.*; see on v. 7. In point of sense, \mathcal{G} αὐτῇ ἡ βασιλεία, and Θ , ἡ βασιλεία αὐτοῦ, agree; the translator, however, is met by a difficulty in the fact that in the same verse מְלִכּוּתָהּ means *kingdom*, both in the sense of *territory subject to a king*, and also in that of *royal authority, sovereign power*. Whether the word in question be interpreted according to 6,27 as *Kingdom of God*, or as *dominion of the kingdom*, the tradition, which by the *Raphel* over the π excludes both masc. and fem. suffixes, is needlessly contradicted.

- (45) As to מְסֻרָא, see above on v. 34; and for the placing, on the authority of \mathcal{G} , of חֲסֵא after הִרְקַת, (cf. KAUTZSCH, § 46,3,b), see on v. 35. The codices collated by STRACK read וּמִהִיָּן, with קָמִין; for this vocalization, STRACK refers to 6,5 and to G. DALMAN's *Gramm.* p. 258. For the meaning of מִהִיָּן, cf. BEVAN's note in MARTI, p. 52*.

- (49) For עֲבִירָתָא, cf. STRACK, *Abriss*, p. 13*. We must either read, with MARTI (§ 72,c), \bar{n} ; or, with KAUTZSCH (§§ 9, note 4,c; 16,4), *Dagesh lene* without Metheg; cf. *supra* v. 20 נְבוֹרָתָא.

- 3 (1) Although in \mathcal{A} the date is wanting both here and in the next section (vv. 31 ff.), Θ has retained here the *eighteenth year* of the king, which is given by \mathcal{G} both in the present passage and in 4,1, omitting, however, the further embellishments of \mathcal{G} .

- (2,3) GRÄTZ proposed to alter גִּבְרִיָּא to גִּבְרִיָּא, which we first read in v. 24; LAGARDE attempted to explain גִּבְרִיָּא as a transcriptional error for the following official title גִּבְרִיָּא, suggesting that גִּבְרִיָּא should be struck out as an erroneous repetition. Neither explanation is quite satisfactory. If we disregard the words and all (other) officials of the provinces, which at once conclude and sum up, we read of seven classes of officials in \mathcal{A} , while in $\mathcal{G}\Theta$ there are only six. But we do not need to reduce the seven to six, because in v. 5 only six kinds of musical instruments are enumerated. Contrariwise, the usual triad of designations of peoples, which Θ , following \mathcal{A} , reproduces in v. 4, has been made by \mathcal{G} a four-fold group: ἐθνη καὶ χῶραι, λαοὶ καὶ γλῶσσαι.

MARTI, too, would emend \mathcal{A} גִּבְרִיָּא in vv. 2,3; but according to his authority, 50 Dr. ANDREAS (p. 57*), this word is merely a different adaptation of גִּבְרִיָּא *treasurer*. For the many new explanations suggested by ANDREAS, we must refer the reader to the Glossary appended to MARTI's book in the *Porta* series. It

- 2 p. 118^b; D. H. MÜLLER, *Sendschirli*, p. 50]. MARTI (§ 24, b) thinks the Qrê correct (contrast NÖLDEKE, *Lit. Centralbl.* 1896, 703); STRACK refers to S. LAN-DAUER's *Studien zu Merx's Chrest. Targum*, in *Zeitschrift für Assyriologie*, 1888, p. 276.
- (34) The proposal to insert here, with **טו**, **מְטוּרָא** from v. 45 before **הַהָרִיתָ** does not 5 commend itself. The insertion of **ἐξ ὄρους**, which REUSS still adduces as an explanation, does away with the atmosphere of mystery in the expression. Moreover, *mountain* accords badly with the close of v. 35, where the Great Mountain signifies the Messianic Kingdom, which spreads from Zion as its centre (Is. 2, 2; **ψ** 87) over the whole earth. It is much more likely that **מְטוּרָא** is superfluous 10 in v. 45 also. As has been pointed out by BEHRM., it can only be taken as an addition to the picture, and not as pointing to Mount Zion. It may therefore have crept by error from v. 35 into v. 45.
- (35^a) As to **דָּקִי**, cf. KAUTZSCH, § 46, 3, a.
- The addition of *the fish of the sea*, which **ט** has in v. 38 (but not **Θ** according 15 to SWETE) is not a happy one. It is one of the numerous evidences of carelessness and arbitrary procedure, which impair the critical value of these oldest translations. Even in passages where the readings of the Versions yield a better sense (as e. g. in vv. 35.45, in the order of the metals) it is, therefore, hard to 20 decide, whether **טו** with their smoother reading present the original text, or whether we must not rather attribute some slight roughnesses to the author of the Book himself. In vv. 33.34 the iron must, of course, come before the clay; but in point of sense it would be more exact if in vv. 35.45 the clay were put first. In **ט** it is so placed only in v. 45; in **Θ** in v. 35 also. Although I have here followed **Θ**, I have not regarded the changing order, which appears in 5, 4.23, 25 as a reason for altering the text. Elsewhere also (cf. Jer. 10, 4), silver is mentioned before gold [cf. DELITZSCH's *Assyr. Handwörterbuch*, pp. 292.345 *sub xurûcu, kaspu*], and so the author might easily depart in v. 23 from v. 4 and v. 2. Thus **י** also in v. 23 gives silver the first place, **Θ** gold, while **ט** entirely avoids 30 the specific enumeration of the metals.
- (35^b) BÄR follows the best authorities in writing **קָחַת**, **הָיָה**, **מְלָאָה**; in fact **קָחַת** appears in 35 his text even in v. 34. GINSE. gives the same pronunciations, only he writes **מְלָאָה**. Since we can scarcely think of the strong form **מְלָאָה**, decided preference should be given to **מְלָאָה**. Notwithstanding the vacillation of **א**, it would appear, according to KAUTZSCH, § 47, c and STRACK, § 16, k, that **א** should be written 35 everywhere in the third sing. fem. perf. of **ל"א** or **ל"ה** verbs; cf. also KAUTZSCH, § 47, g, i, a and MARTI, § 67, a & n.
- (36) The *Textkrit. Vorarbeiten zu einer Erkl. des B. Dan.*, which MAX LÖHR has begun to publish in STADE's ZAT (1895, pp. 75 ff., cf. p. 90; also pp. 193 ff.; 1896, pp. 17 ff.) investigate the text of the *Cod. Chisianus* and of the Hexaplar 40 Syriac, in order to recover the genuine **ט** text of Daniel in the greatest possible purity. This results for v. 36 in the addition of αὐτοῦ to τῇν κρίσιν δέ, as offered by SWETE (Vol. iii, p. 508).
- (38) To the K^{ethib} **הָרִיתָ** (cf. v. 31 **קָאָם**) we find attached here and in 3, 31; 6, 26 the Qrê **הָרִיתָ**, while in 7, 16 the change of the **א** to **י** fails to appear in 45 **קָאָמָא**; see KAUTZSCH, § 11, i, c. [Cf. DELITZSCH-HAUPT, *Beitr. z. Assyr.* i, 489].
- (39) The K^{ethib} **אֲרָקָא**, which should not be confounded with the final word of the verse, would have to be construed as a fem. adj. (SIEGFR.-STADE, BEHRM.), but is 50 satisfactorily replaced by the adverbial Qrê **אֲרָקָא**.

In agreement with the change of **י** to **א** noted in v. 5, the K^{ethib} **מְלִיתָא** 50 is accompanied by the Qrê **מְלִיתָא**, while the **א** at the end of the word is replaced by the (perhaps more ancient) **ה**, in order that two Alephs may not come together; [cf. WRIGHT-DE GOEJE³, § 179, remark a].

- 2 (*Gesen*.¹²) rejects the Haf'el, but reads as K^{thib} the Hithpe. הִתְחַבֵּן, like the Q^{re} הִתְחַבֵּן, beside which GINSB. offers also as Q^{re} the הִתְחַבֵּן accepted by BÄR. Cf. KAUTZSCH, §§ 32, 2, a; 33, 2, a.
- (10) For אִתִּי or אִתִּי, see the note on 3,18.
- BEHRM. explains יִכַּל as a simple slip of the pen for the Aram. יָכַל, which occurs in 3,29. It is true that the Heb. form תּוֹכַל, which in 5,16 appears twice as K^{thib}, is altered by the Q^{re} to תְּכַל; but in 2,10 we have a Hebraism tolerated by AII; cf. BEVAN, *l. c.*, p. 39, and STRACK, § 12, g.
- (12) KAUTZSCH, STEGFR.-STADE, and STRACK take no exception to the verb בָּנַס. There are certainly no incompatible consonants in it as in the alleged Hebrew נָלַה (Is. 33,1). 10
BEHRM., however, will not admit the stem. He regards as a better reading the Targumic נָסַס *to be sad or displeased* [cf. Assy. *nasásu* 'to lament,' ZIMMERN, *Busspsalmen*, p. 93; DELITZSCH, *Proleg.*, p. 64]. The Biblical ἀπαξ λεγόμενον בָּנַס has no support in the cognate languages, and was brought in question as early as the tenth century of our era by Dunash ben-Labrat; but we can hardly 15
believe that the passages with בָּנַס in the Targums should all be based on the erroneous assumption of a Biblical-Aramaic stem found only in our passage. Yet the existence of the supposed root אָבִיט (*cf.* v. 5) was, according to LEVY's NHWB, undoubtedly only artificial.
- (13) Read, with THEILE, GINSBURG, and STRACK, מִתְקַטְּלִין (*cf.* v. 14), against BÄR, 20
who writes ט without *Dagesh*.
- (16) MARTI thinks that הִלְמַא has dropped out before וּפְשָׁרָא; but ו must mean here as often *und zwar* (KAUTZSCH, § 69, 1); *cf.* the notes on 1,2^b (p. 14, l. 20) and on 4,6.
- (22) The K^{thib}, which would read וְהִתְחַבֵּן is altered by the Q^{re} to וְהִתְחַבֵּן; but *cf.* 25
וְהִתְחַבֵּן with virtual sharpening of the ה (5,11,14), and the analogy of Syriac (KAUTZSCH, § 16 end) which BEHRM. applies. NÖLDEKE in his review of MARTI's *Porta* (*Liter. Centralblatt*, 1896, No. 19) thinks that the Q^{re} is right.
- שָׁרָא. STRACK states: "DE GOEJE conicit שָׁרָא." This pronunciation, as part act. seems to me preferable. GESEN. (*Thes.*) compares Syr. ܫܪܐ, Samar. ܫܪܐ *devertit, habitavit, castra posuit* and καταλβαιν *devertere*, Arab. (حَلَّ); [cf. BERN- 30
STEIN's *Lex. Syr. Chrest. Kirsch.* p. 545^a]. NÖLDEKE remarks, against MARTI who follows DE GOEJE, that from the Syriac point of view שָׁרָא is not exceptional.
- (23) To וְהִתְחַבֵּן corresponds only הִתְחַבֵּן 4,19 (*cf.* KAUTZSCH, § 25, c). Elsewhere, AII retains the unaccented final *ā*; *cf.* v. 47; 5,22; 6,13,14. Against the rejection of 35
the vowel we have evidence also in the occasional insertion of a vowel-letter (v. 41; 5,27), and likewise in the analogy of the K^{thib} אָנְתָּה (see on v. 29) and the לִ"א verbs (KAUTZSCH, § 47, d).
- (24) MARTI would delete אָנְל, because it is not expressed in 60, but this argument is not valid, as the word is quite unnecessary in this context, so far as the sense is concerned. BEHRMANN does not consider the word a gloss. 40
- (25) The וי after נָבַר is deleted by GINSBURG and MARTI because it is not attested by all MSS. If they are right the little word would occur but thrice in this verse.
- (28) MARTI thinks that מִשְׁכַּבְךָ עַל רִאשְׁךָ is, perhaps, an interpolation; but there is no cogent reason for considering the words a gloss, either here or 7,1. 45
- (29) Here and in vv. 31,37,38; 3,10; 4,19; 5,13,18,22; 6,17,21 the K^{thib}, which reads אָנְתָּה, is shortened to the Q^{re} אָנְתָּה. KAUTZSCH rightly remarks (§ 18, note) that the final *ā* must still have been pronounced when the Bibl. Aram. texts were written.
- (33) Here and in vv. 41,42, and also 7,8,19, the ending הִתְ, which appears in the 50
K^{thib}, and serves for both genders, is replaced in the Q^{re} by the feminine suffix הִי, for which NORZI writes הִי; see in KAUTZSCH, besides § 53, 2, note a, also p. 165, [and *cf. Johns Hopkins University Circulars*, No. 114, July 1894,

- 2 In the K^ethib, according to this view, the endings should probably be pronounced *-aikh, -aih, ainā*.

Instead of **אָהַיְנָה**, MARTI would read **נְהַיְנָה** (*Porta linguarum Orientalium*, Pars xviii, Berlin, 1896, § 65, c). MARTI (who is indebted for this remark to BEVAN; cf. MARTI, p. 62*) thinks it strange (cf. v. 6) that we meet with no Haf'el form of this verb with syncopated ה, and infers from this fact that **אָהַ** read the Pa'el wherever it was possible, since in later usage the Pa'el alone has the meaning to *announce*. Thus we should read c. g. v. 11 **יְהַיְנָה** instead of **אָהַיְנָה**.
 (5) NÖLDEKE (*Gött. gel. Anz.* 1884, pp. 1021 f.) has pointed out that we find in Dan. 2.3 five times **עָנָה** before **וְאָמְרִין**, **עָנָה**, on the other hand, but once; so **עָנָה** in 10.3, 24 would seem to be an ancient scribal error. The substitution of the perf. **עָנָה** for the part. **עָנָה** before the sing. **וְאָמְרִין** would be a departure from the Masoretic points only. Both STRACK (*Abriß des Biblisch-Aramäischen*, Leipzig, 1896, § 10, c) and MARTI (§ 102, b) prefer the perfect, but they have not adopted it in their text, neither in 2,5 nor in 2,8.15; 3,14.19.24.25.26.28; 4,16.15.27; 5,7.13.17; 6,13.17.21; 7,2. For the participle instead of the perfect in a narrative, cf. e. g. 3,3.4; 4,11; 5,7, and KAUTZSCH, § 76,2, a.

לְכַשְׂרָא is the K^ethib corresponding to the Q^{rê} **לְכַשְׂרָא**. But **אָהַ** is so little consistent, according to KAUTZSCH, § 11,1, b, in this change of י to א, demanded c. g. by the Q^{rê} of 3,26 and 5,30, that in all forms of **קָרָא** and many other cases, e. g. 3,8, it leaves the K^ethib untouched; and even in 3,12, in place of the K^ethib **וְהוֹדָאִין**, the Q^{rê} requires **וְהוֹדָאִין** with quiescent א. See further KAUTZSCH § 52,2, d and § 61,6. [Cf. HAUPT, ZA ii, 275; *Beitr. z. Assyriol.* i, 296; JÄGER, *ibid.* 489. — P.H.]

Instead of **אֶזְרָא**, which BÄR erroneously considers a kind of participle, we should vocalize, with GINSBURG and STRACK, here and in v.8, **אֶזְרָא**. The old explanation, that the dream had escaped the king's memory, is refuted by the fact that **אֶזְרָא** cannot be a parallel form of the **אֶזְרָא** in common use (cf. v. 17); see KAUTZSCH, § 38,1, a. We must certainly, with NÖLDEKE, fall back upon the Old Persian adjective *azda* 'sure.' Dr. C. F. ANDREAS, of Berlin, who has given 30 in MARTI's *Glossary* a number of new explanations of Persian loan-words, thinks that **אֶזְרָא** = Middle Persian *azd* 'information, news,' both STRACK and SIEGFRIED-STADE, however, follow NÖLDEKE's explanation which, without doubt, fits better.

- (7) In the *Beilagen* to KAUTZSCH's AT (p. 87) the comment is made on v.7: *Read, 35 in accordance with vv. 5 and 6, וְיִפְשְׂרָה; אָהַ the interpretation; but we should expect פְּשָׂרָא as status emphaticus, as in v. 4.* Whether we understand its interpretation or the interpretation is wholly indifferent for the sense. How **אָהַ** vacillates appears from the fact that in 4,15.16, instead of the K^ethib **פְּשָׂרָא**, the Q^{rê} requires **וְיִפְשְׂרָה**, while in 5,12 the (perhaps older) ה (cf. KAUTZSCH, § 50, note 3), 40 instead of the א which had attained to almost complete dominance, occurs not only in the feminine, but also in the *stat. emph.* It would be an overestimate of the accuracy practiced by the ancient translators, to suppose it possible to decide whether **וְיִפְשְׂרָה**, here and in 5,12, had, or had not, the suffix in their texts.
 (9) **וְהָיָה** after **הָיָה** without *Dag. lene*, but always with long *ā* as in Persian *dāta*. The **וְהָיָה** retained by SIEGFRIED-STADE, against BÄR and GINSBURG, must therefore be rejected; cf. KAUTZSCH, § 64,3.

The Hithpa'el of the Q^{rê} is preferable, since the reflexive is better adapted than the Haf'el of the K^ethib to express the sense *reach a decision, undertake*. 50 True, BÄR prefers to pronounce **וְהִתְחַלְתָּה**, instead of the usual K^ethib **וְהִתְחַלְתָּה**, also read by STRACK as **וְהִתְחַלְתָּה**, as though ת were assimilated (OLSH. § 268); but the appeal to **וְהִתְחַלְתָּה** (Is. 1, 16) hardly warrants the doing away with the Haf'el. BUHL

- 2 have the meaning *dream*, though it does not occur elsewhere in the OT with that force. HAUPT, for this reason, would make the Nif'al of היה equivalent to the Qal, and translate: *his dream weighed upon him*. Then the text in 6,19 would need to be altered to suit.

- (4^a) ארמית is struck out as a gloss by LENORMANT, BEVAN, and KAUTZSCH-MARTI, 5 but without adequate reason. It was read by 6; see KAMPHAUSEN, *Das Buch Daniel* (Leipzig, 1893) p. 13 ff., and especially his article on *Daniel* in the *Dictionary of the Bible* planned by W. ROBERTSON SMITH and now being edited by CHEYNE; cf. also BEHRM. *ad loc.* The latter maintains erroneously (cf. KAUTZSCH, § 6), that it is not the author's fault if the Aramaic spoken by the Chaldean magicians 10 has been identified with the language of the Chaldean people.

[It seems to me impossible to deny that ארמית is a subsequent addition to mark the beginning of the Aramaic sections. I cannot believe that the author regarded Biblical Aramaic as the language of Babylonia, and wrote, therefore, the sections applying more especially to Babylon in Aramaic, reserving Hebrew for 15 the prophetic chapters.† Such an hypothesis does not account for the fact that the apocalyptic c. 7 is written in Hebrew.

The only satisfactory explanation of the bilingual feature of the Book, it seems to me, is the assumption‡ that the Book was originally written all in 20 Hebrew, and that some portions that had been lost, were afterwards supplied from an Aramaic translation, which had probably been prepared by the author of the Book himself shortly after the composition of the Hebrew original. The objection that the Aramaic portions do not read like a translation is not valid. If a modern scholar writes a Latin essay, and subsequently issues a translation in his vernacular, the latter may very well be more idiomatic than the original. 25 Cases like SCHOPENHAUER's *Theoria colorum physiologica* are rare.

The fact that ארמית, both in Dan. 2,4 and Ezr. 4,7, is a gloss was pointed out by OPPERT as early as 1860 in the first edition of his *Éléments de la grammaire assyrienne* (Extrait No. 1 de l'année 1860 du *Journal asiatique*). OPPERT remarks there in a note on p. 4: *Le mot ארמית, qui précède les passages araméens* 30 *(Dan. II, 4 et Esd. IV, 7), n'est qu'une sorte de titre. Le passage d'Esdras a été traduit jusqu'ici par «une lettre écrite en araméen et traduite en araméen,» ce qui est un non-sens. Il faut traduire: «écrite en araméen et traduite. Araméen.» (C'est-à-dire, ce qui suit est de l'araméen.) Aussi les Septante rayent-ils le mot à la fin.* This note is reprinted, with some slight improvements of 35 the French, in the second edition of OPPERT's *Grammaire* (Paris, 1868); cf. NESTLE, *Marginalien*, p. 39; PRINCE, *Mene, Mene, Tekel, Upharsin*, Baltimore, 1893, p. 63. The original text of v. 4^a was probably: *ויברו הכשדים למלך ויאמרו*, but *ויאמרו* (not *לאמרו*; cf. 8, 16; 9, 22; 10, 16, KAMPH.) was afterwards superseded by the gloss ארמית. Cf. the note on Ezr. 4,7. — P. H.] 40

- (4^b) In לְקַבֵּרֶה the ך of the K'thib is elided in the Q'rê, so that the plural form would practically be identical with the singular form. According to KAUTZSCH, § 53, 2, note b, and BEHRM., p. viii, 7, b, the singular and plural suffixes distinguished in the K'thib are in the Book of Daniel, as a rule, made alike by the Q'rê through the elision of the ך of the plural ending of nouns. The same elision takes 45 place also with the suffix of the third pers. sing. fem. and the first pers. plur.

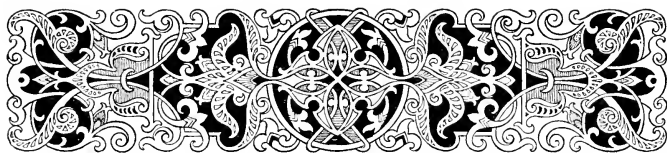


† [Cf. KAMPHAUSEN, *Das Buch Daniel und die neuere Geschichtsforschung*, Leipzig, 1893, p. 15. HUGO GROTIUS states in his *Annotationes in VT* ad Dan. II, 4: *Abhinc usque ad caput 8. omnia scripta sunt Chaldaice, quod Chaldaeos maxime tangant; inde vero rursum Hebraice, quod quae ibi dicuntur maxime Hebraeos respiciant*].

‡ [Cf. FRANÇOIS LENORMANT, *Die Magie und Wahrsagekunst der Chaldäer*, Jena 1878, p. 591].

33. As *Dagesh lene* is wanting in the 3 of פְּתָחִים (3,16; 4,14), it would seem as if the 3 in פֶּתַח also (cf. vv. 8,13,15,16; 11,26) should be provided with *Rapheh*; see KAUTZSCH, *Gramm. des Bibl.-Aram.* § 64,3.
- WILHELM DIEHL, *Das Pron. pers. suff.* (Giessen, 1895), reads מִקְצָתָן instead of the mascul. suffix; cf. 8,9.
- (6) While Θ, ἐκ τῶν υἱῶν louba, gives a faithful translation of מִן הַיְּהוּדָה אֱל, having regard to v. 3, paraphrases with ἐκ τοῦ τέλους τῶν υἱῶν Ἰσραὴλ τῶν ἀπὸ τῆς Ἰουδαίας.
- (12) KAUTZSCH-MARTI, following v. 16, would read וְרַעֲיִים instead of אֱל. But the shorter form (cf. OLSH. § 184, b) is quite normal; nor is it exceptional that it should interchange with the longer וְרַעֲיִים (cf. EW. § 167, a; OLSH. § 215, d 9; STADE § 296, c.). Most commentators agree with SIEGFR.-STADE in regarding the shorter form as quite unobjectionable. BEHRM. speaks of it as a characteristic of our author to take pleasure in such interchanges of similar forms, and refers as examples to וְרַעֲיִים 11,15 and וְרַעֲיִים 11,31; תַּפְעִים 2,1 and תַּפְעִים 2,3. This is a liberty many authors indulge in. Thus in LUTHER'S Bible at Deut. 33,16,20 the masculine *den Scheitel* and the feminine *die Scheitel* are used interchangeably.
- (13) מִשְׁשִׁיל דְּבַר לְדְבַר means 'to compare a thing with another,' i. e. to regard two or more things with discriminating attention; so Eccl. 2,12. מִשְׁשִׁיל דְּבַר לְדְבַר (הַשְׁוִיָּה, דְּמִהָ) = to compare a thing to another, i. e. to liken; cf. Is. 46,5. — P. H.].
- (20) KAUTZSCH-MARTI read, with Θ, חֲכֻמָּה וְיָכִיָּה, on the ground that אֱל would give the sense *wisdom of insight*. Whoever objects to HITZIG'S *shrewd wisdom*, may still, with BEHRM., hold by אֱל, and doubt whether Θ has really any divergence. Read with Θ a 1 before הַאֲשָׁפִים the omission of *and* cannot be defended by 25 5,15, which is of different construction.
- (21) There cannot be any question of the correctness of אֱל וְיָהּ, Θ, ἐξέμετο. The author has purposely chosen an indefinite expression as in 2,49 and 3,30. Hence there is no occasion, with KAUTZSCH-MARTI, to consider our passage a later addition, on the ground that in 10,1 the third year of Cyrus is mentioned. Nor need we, with BEHRM., adopt the conjecture that here, perhaps, in accordance with the close of 2, the determinative of place בְּשַׁעַר הַמֶּלֶךְ has dropped out. Cf. 9,26 וְאֵין לוֹ.
- 2 (1) Follow EWALD'S conjecture, and insert עֲשָׂרָה after שְׁתֵּים. We have no right to assume that the author would have been so careless as to contradict his own statement in 1,5. It does not follow, however, that Nebuchadnezzar in 1,1 is called king by *prolepsis*, as BEHRM. still maintains. It is much more reasonable to assume a transcriptional error, although the consonantal text of this Book, which alone was written by the author, and which lies before us almost always in the K^{thib}, is among the best preserved of the texts of the entire OT. But this text should not be confounded with that of אֱל, the latter being marred by many errors, especially in the Aramaic portions.
- The free translation *his sleep vanished* is supported by 8,27, where the Nif'al of הָיָה — questioned, it is true, by BEVAN (*Comm. on the Book of Dan.*, Cam-bridge, 1892) and KAUTZSCH-MARTI — means *to be gone, vanished*, according to SIEGFR.-STADE privatively [GES.-KAUTZSCH²⁶, § 52,2 c]: *to be deprived of being*. BEHRM., following 6,19 and Gen. 31,40, thinks that נִדְרָה was perhaps the original reading instead of נְדִיחָה; but, on account of the עֲלֹוִי in 6,19 (cf. also 4,33; 10,8), he rightly takes no exception to עַל, for which the older language would use מִעַל.

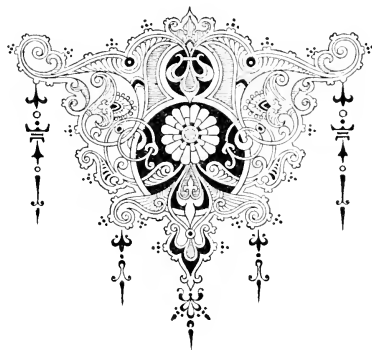
In view of the Assyrian *Suttu* (= *suntu*), the usual word for *dream* (cf. HAUPT in SCHIRADER'S KAT² 502), שֹׁנָה, which is here translated ὑπνος by ΘΘ, might



Critical Notes on Daniel

- 1 (2a) For אֶרֶץ a single codex of Kennic. reads יָרֵךְ; so, too, the *Græcus Venetus*, which begins the verse: ἔδωκεν οὖν ὁ ὀνρωτῆς ἐν χειρὶ οἱ λωῖακίμην. As to the extremely small value for purposes of textual criticism of this second Aquila, who wrote about 1400 A. D., see my review of O. GEBHARDT's edition (*Græcus Venetus*, Lipsiae, 1875) in *Theol. Stud. und Krit.* 1876, pp. 577-586. 5
- (2b) The concise and summarizing character of this statement makes it difficult to give a lucid rendering. Consequently, recent interpreters have fallen back on the supposition that it contains glosses. BEHRMANN, in his Commentary (Göttingen, 1894) would strike out the concluding words: *and he brought the vessels into the treasure-house of his god*; KAUTZSCH-MARTI (*Die Heil. Schrift des AT*, 1894), on the other hand, would make the suffix in וְיָבִיאוּ refer not to the vessels, but exclusively to the persons led into captivity; they regard אֱלֹהֵינוּ as a gloss on the last three words of the verse, and translate the concluding words: *but the vessels* &c. The obscurity lies in the fact that in the suffix of וְיָבִיאוּ both 15 persons and vessels are understood. The reference to the latter comes into prominence because the author wishes to have done at once with the vessels, which are not mentioned again until 5, 2ff. Hence, for clearness' sake, there is appended to *into the house of his god* the nearer determination in v. 2^b, where *and* (cf. 2, 16, 18) stands for *that is to say*. The assumption of a gloss, which 20 affords only a partial improvement of אֱלֹהֵינוּ, can hardly be admitted as a restoration of the original text. Nor is it permissible to find, with BEHRMANN (p. xxxiii), a departure from אֱלֹהֵינוּ in 6S's mention of the capture of the city, since the author presupposes the capture of Jerusalem as a matter of course. Θ, with its καὶ ἔδωκεν Κύριος ἐν χειρὶ αὐτοῦ τὸν λωακειμ, is only returning from the *free* 25 translation of Θ (καὶ παρέδωκεν αὐτὴν Κύριος εἰς χεῖρας αὐτοῦ καὶ λωακειμ) to a more literal rendering of אֱלֹהֵינוּ.
- (3) The reading of Θ Αβιεδου for אֱלֹהֵינוּ loses in importance from the fact that in vv. 11, 16, where it re-appears, it has led to the arbitrary rejection of אֱלֹהֵינוּ (Θ, Αμελσαδ). 30
- (4) מִן הַמֵּלֶכֶת is K^cthib to קִרְעֵם מִן. This K^cthib appears also in Job 31, 7.
- (5) BÄR (p. 62), following Ben Saruq, Qamchi and Norzi, reads always פִּתְּבֵנִי, for פִּתְּבֵנִי; so, too, GINSBURG. The popular etymology which finds here two words is based on פִּת (crumb, cf. Prov. 17, 1), but comes to grief with the mere semblance of a word בֵּן, which occurs in Ezek. 25, 7 in the K^cthib, but is a transcriptional 35 error. For the derivation from the old Persian *patibaga*, cf. BEHRM. p. ii, *sub*

- קין הפלאות: ואשמע את האיש לבוש הבדים אשר ממעל למימי היאר ויך 12,7
 ימינו ושמאלו אל השמים וישבע בחי העולם כי למועד מועדים וחצי ובבלות
 נפין יד עם קדש תכלינה כל אלה:
 ואני שמעתי ולא אבין ואמרה אדני מה אחרית אלה: ויאמר לך דניאל 9,8
 5 כי סתמים וסתמים הדברים עד עת קין: יתבררו ויתלבנו ויצרפו רבים והרשיעו י
 רשעים ולא יבינו כל רשעים והמשקלים יבינו:
 ומעת הוסר התמיד ולתת שקוין שמים ימים אלף מאתים ותשעים: אשרי 12,11
 המכתה ויגיע לימים אלף שלש מאות שלשים וחמשה:
 ואתה לך לקין ותנוח ותעמד לגדלך לקין הימין:
 13



- II, 18 עמו יִעֲשֶׂה וְכֵן לֹא לְהִשְׁחִיתָהּ וְלֹא תַעֲמֹד וְלֹא לֹא תִהְיֶה: וַיֵּשֶׁב פְּנִי
 19 לְאִיִּים וְלִכְד רִבִּים וְהִשְׁבִּית קִצִּין תְּרַפְתּוֹ לֹא בִלְתִּי חֲרַפְתּוֹ יֵשֵׁב לֹא: וַיֵּשֶׁב פְּנִי
 לְמַעוּזֵי אֶרֶצוֹ וְנִכְשַׁל וְנִפֵּל וְלֹא יִמָּצָא:
 כ וַעֲמַד עַל פְּנֵי מַעְבִּיר נֹגֵשׁ הָדָר מַלְכוּת וּבִימִים אַחֲדִים יִשְׁכַּר וְלֹא בְּאִפִּים
 וְלֹא בְּמַלְחָמָה:
 5 וַעֲמַד עַל כְּנֹ נְבוּזַה וְלֹא נִתְּנוּ עָלָיו הוֹד מַלְכוּת וּבֹא בְשָׁלוֹה וְהַחֲזִיק מַלְכוּת
 21 בְּחֻלְקָלְקוֹת: וְזִרְעוֹת הַשֵּׁטֶף יִשְׁטְפוּ מִלְּפָנָיו וַיִּשְׁכְּרוּ וְגַם נְגִיד בְּרִית: וּמִן הַתְּחַבְּרוֹת
 23, 22 אֵלָיו יַעֲשֶׂה מִרְמָה וְעֵלָה וְעֵצָם בְּמַעַט גֹּי | בְּשָׁלוֹה: וּבְמִשְׁמַנֵּי מְדִינָה יָבוֹא וְעֹשֶׂה
 24 אֲשֶׁר לֹא עָשׂוּ אֲבֹתָיו וְאֲבוֹת אֲבֹתָיו בָּזָה וְשָׁלַל וּרְכֹשׁ לָהֶם יִבְזֹר וְעַל מִכְבָּרִים
 יִחַשְׁבּוּ מַחֲשַׁבְתָּיו וְעַד עַתָּה:
 10 וַיַּעַר כְּחוֹ וְלִבְבוֹ עַל מֶלֶךְ הַנֶּגֶב בַּחֲלוֹ גְּדוֹל וּמֶלֶךְ הַנֶּגֶב יִתְגַּדֵּל לְמַלְחָמָה
 כה בַּחֲלוֹ גְּדוֹל וְעֵצָם עַד מָאֵד וְלֹא יַעֲמֹד כִּי יִחַשְׁבוּ עָלָיו מַחֲשַׁבּוֹת: וְאֲכִלִּי פְתִיגָיו
 26 יִשְׁכְּרוּהוּ וְחִלּוֹ יִשְׁטֹף וְנִפְּלוּ חֲלָלִים רִבִּים: וְשִׁנְיָהם הַמְּלָכִים לִבָּם לְמַרְעֵ וְעַל
 27 שְׁלֹקֵן אֶחָד קָבֹב יִכְדּוּ וְלֹא תִצְלַח כִּי עוֹד קִין לְמוֹעֵד: וַיֵּשֶׁב אֶרֶצוֹ בְּרִכּוּשׁ גְּדוֹל
 28 וְלִבְבוֹ עַל בְּרִית קֹדֶשׁ וְעֹשֶׂה וְשֹׁב לְאַרְצוֹ:
 15 לְמוֹעֵד יֵשׁוּב וְכֹא בְּנִגֵּב וְלֹא תִהְיֶה כְּרֹאשָׁנָה וְכֹאחֲרוֹנָה: וְכֹא בֹ צִיִּים כְּתִים
 29 וְנִכְאָה וְשֹׁב וְזֶעַם עַל בְּרִית קֹדֶשׁ וְעֹשֶׂה וְשֹׁב וַיִּבֶן עַל עֹזִי בְּרִית קֹדֶשׁ: וְזִרְעִים
 31 מִמֶּנּוּ יַעֲמְדוּ וְחִלּוֹ הַמִּקְדָּשׁ הַמַּעוֹן וְהַסִּירוֹ הַתְּמִיד וְנִתְּנוּ הַשְׁקִיף מִשְׁמֵם: וּמִרְשָׁעִי
 32 בְּרִית יִחְנִיף בְּחֻלְקָלְקוֹת וְעַם יִדְעִי אֱלֹהֵי יִחְזָקוּ וְעֹשׂוֹ: וּמִשְׁכִּילִי עִם יִבְנִי לְרִבִּים
 33 וְנִכְשָׁלוּ בְּחֶרֶב וּבְחֻלְכָּהּ בְּשָׁבִי וּבְגִזָּה יָמִים: וּבְהִקְשָׁלָם יַעֲזֹרוּ עִזָּר מַעַט וְנָלְווּ
 34 לָהֶם עֲלֵיהֶם רִבִּים בְּחֻלְקָלְקוֹת: וּמִן הַמִּשְׁכִּילִים יִשְׁכְּלוּ לְצֹרֶף בָּהֶם וּלְכַרֵּךְ וְלִלְכָן עַד עַתָּה
 20 קִין כִּי עוֹד לְמוֹעֵד:
 36 וְעֹשֶׂה כְּרִצְנוֹ הַמֶּלֶךְ וְיִתְרוֹם וְיִתְגַּדֵּל עַל כָּל אֵל וְעַל אֵל יִכְדֵּר נִפְלְאוֹת
 וְהִצְלִיחַ עַד כָּלָה זֶעַם כִּי נִתְקַצָּה נַעֲשֶׂתָה: וְעַל אֱלֹהֵי אֲבֹתָיו לֹא יִבֶּן וְעַל הַקְּדֹת
 37 נָשִׁים וְעַל כָּל אֱלֹהֵי לֹא יִבֶּן כִּי עַל כָּל יִתְגַּדֵּל: וְלֹאֵלֶּה קִעֲשִׁים עַל כְּנֹ יִכְבֵּד
 38 וְלֹאֵלֶּה אֲשֶׁר לֹא יִדְּקֶהוּ אֲבֹתָיו יִכְבֵּד בְּחֹזֶק וּבְכֹסֶף וּבִאֵן יִקְרָה וּבְחֻקֹּת: וְעֹשֶׂה
 39 לְמִכְבָּרֵי מַעֲשִׂים עִם אֱלֹהֵי נֶכֶד אֲשֶׁר הִפִּיר יִרְכֵּה כְבוֹד וְהַמְשִׁילֵם בְּרִבִּים וְאִדְמָה
 יִחַלֵּק בְּמַחֲרִי:
 מ וּבַעַת קִין יִתְנַגֵּחַ עִמּוֹ מֶלֶךְ הַנֶּגֶב וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצִּפּוֹן בְּרִכְבּ וּבִפְרָשִׁים
 41 וּבִאֲנִיּוֹת רַבּוֹת וּבֹא בְּאַרְצוֹת וּשְׁטָף וְעֵבֶר: וְכֹא בְּאַרְץ הַצִּבִּי וּדְרָבוֹת יִשְׁכְּלוּ וְאֵלֶּה
 30 יִמְלֹטוּ מִיָּד אָדָם וּמוֹאֵב וְרֹאשִׁית בְּנֵי עַמּוֹן: וַיִּשְׁלַח יָדוֹ בְּאַרְצוֹת וּבְאַרְץ מִצְרַיִם
 42 לֹא תִהְיֶה לְפִלִּיטָה: וּמִשָּׁל בְּמִכְמַנֵּי הַזֹּהֵב וְהַכֶּסֶף וּבְכָל חֻקֹּת מִצְרַיִם וְלִפְנֵים
 43 וְכֹשִׁים בְּמַעֲדֵיו: וּשְׁמֵעוֹת יִהְיֶהוּ מִמּוֹרָה וּמִצָּפוֹן וַיֵּצֵא בְּחֵמָה גְּדֹלָה לְהַשְׁמִיד
 44 מֵה וּלְהַקְרִיעַ רִבִּים: וַיִּטַּע אֱהִי אֶפְרָתָה בֵּן יָמִים לְהַר צָבִי קֹדֶשׁ וּבֹא עַד קִצּוֹ וְאֵין
 עוֹד לֹא:
 35 וּבַעַת הָיָה יַעֲמַד מִיכָאֵל הַשֵּׁר הַגְּדוֹל הָעֹמֵד עַל בְּנֵי עַמֶּךָ וְהִיִּתָּה עַת צָרָה
 12, א אֲשֶׁר לֹא נִהְיֶתָה מִחִיּוֹת גֹּי עַד הָעַת הָיָה וּבַעַת הָיָה יִמְלֹךְ עִמָּךְ כָּל הַנִּמְצָא
 2 כְּתוּב בְּסִפְרִי: וּרְבִים מִשְׁנֵי אִדְמַת עֶפְרַיִם יִקְצֹוּ אֵלֶּה לְחַיִּי עוֹלָם וְאֵלֶּה לְחֲרַפּוֹת
 3 לְדָרְאוֹן עוֹלָם: וְהַמְשַׁפְּלִים יִקְרָו כֹּהֲדֵי הַרְקִיעַ וּמִצְדִּיקֵי הָרִבִּים כְּכֹכְבִּים
 40 לְעוֹלָם וָעֶד:
 4 וְאַתָּה דְּנִיָּאל סַתֵּם הַדְּבָרִים וְחַתֵּם הַסֵּפֶר עַד עַתָּה קִין יִשְׁטְמוּ רִבִּים וְתִרְבָּה
 הַדַּעַת:
 ה וְרֹאשִׁיתִי אֲנִי דְּנִיָּאל וְהִנֵּה שְׁנַיִם אַחֲרָיִם עֹמְדִים אֶחָד הִנֵּה לִשְׁפַת הַיָּאֵר וְאַחֲדֵי
 6 הִנֵּה לִשְׁפַת הַיָּאֵר: וַיֹּאמֶר לְאִישׁ לְבוֹשׁ הַבְּרִים אֲשֶׁר מִמַּעַל לְמִימֵי הַיָּאֵר עַד מִתִּי

- אָפֿן: וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפְנֵיו כְּמִרְאָה בְּרַק וְעֵינָיו כְּלַפִּידֵי אֵשׁ וּזְרָעָתוֹ וּמִרְגָּלָתוֹ 10,6
 כַּעֲיֵן נִחֶשֶׁת קָלָל וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן: וּרְאִיתִי אֲנִי דְּנִיָּאל לְבָדִי אֶת הַמִּרְאָה 7
 וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת הַמִּרְאָה אֲכָל חֲרָדָה גְּדֹלָה נִפְלָא עֲלֵיהֶם
 וַיִּכְרְתוּ בְּחֶקְבָּא: וְאֲנִי נִשְׁאֲרָתִי לְבָדִי וְאִירָאָה אֶת הַמִּרְאָה הַגְּדֹלָה הַזֹּאת וְלֹא נִשְׁאָר 8
 5 בִּי כַח וְהוֹדִי נִהְפֵךְ עָלַי לְמִשְׁחֵית וְלֹא עֲצַרְתִּי כַח:
 וְאִשְׁמַע אֶת קוֹל דְּבָרָיו וּכְשִׁמְעִי אֶת קוֹל דְּבָרָיו וְאֲנִי הִיִּיתִי נִרְדָּם עַל פְּנֵי 9
 וּפְנֵי אֶרֶצָה: וְהִנֵּה יָד נִנְעָה בִּי וְתִנְעֵנִי עַל בְּרָכִי וּכְפוֹת יָדַי: וַיֹּאמֶר אֵלַי דְּנִיָּאל 11,1
 אִישׁ חֲקֹדוֹת הֵבֵן בְּדַבְרִים אֲשֶׁר אֲנִי לְבָר אֵלֶיךָ וְעַמְדָּה עַל עַמְדָּךְ כִּי עֵתָה שְׁלַחְתִּי
 אֵלֶיךָ וּבְדַבְּרוֹ עִמִּי אֶת הַדְּבָר הַזֶּה עַמְדָּתִי מִרְעִיד:
 10 וַיֹּאמֶר אֵלַי אֵל תִּירָא דְּנִיָּאל כִּי מִן הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַת אֶת לִבְךָ לְחַבֵּן
 וּלְהַתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמַעוּ דְּבָרֶיךָ וְאֲנִי בִּאתִי בְּדַבְּרֶיךָ: וְשֶׁר מַלְכוּת פָּרַס עַמְדָּה 13
 לְנַגְדִּי עֲשֵׂרִים וְאַחַד יוֹם וְהִנֵּה מִיכָאֵל אֶחָד הַשְּׂרִים הָרִאשִׁים בָּא לְעֹזְרִי וְאֲנִי
 14 «הִתְרַתִּי» שֵׁם אֶצֶל מַלְכֵי פָּרַס: וּבִאתִי לְחַבֵּן אֶת אֲשֶׁר יִקְרָאָה לְעַמְדָּה בִּאֲחֵרִית 14
 הַיּוֹמִים כִּי עוֹד חֹזֶן לִי יִמִּים:
 15 וּבְדַבְּרוֹ עִמִּי כְּדַבְרִים הָאֵלֶּה נָתַתִּי פְנֵי אֶרֶצָה וְנִאֲלַמְתִּי: וְהִנֵּה כְדָמוֹת בְּנֵי 15,10
 אָדָם נָנַע עַל שַׁפְתִּי וּפִתְחָהּ פִּי וְאִדְּבָרָה וְאִמְרָה אֵל הָעַמְדָּה לְנַגְדִּי אֲדִנִּי בְּמִרְאָה
 נִהְפְכוּ צִירֵי עָלַי וְלֹא עֲצַרְתִּי כַח: וְהִיד יוֹכַל עֲבַד אֲדִנִּי זֶה לְדַבֵּר עִם אֲדִנִּי זֶה 17
 וְאֲנִי מַעֲתָה לֹא יַעֲמֵד בִּי כַח וְנִשְׁמָה לֹא נִשְׁאָרָה בִּי: וְיִסָּף וְיִנָּע בִּי כְּמִרְאָה אָדָם 18
 וַיִּחְזַקְנִי: וַיֹּאמֶר אֵל תִּירָא אִישׁ חֲמֹדוֹת שְׁלוֹם לָךְ חֹזֶק וְחֹזֶק וּבְדַבְּרוֹ עִמִּי הִתְחַזַּקְתִּי 19
 20 וְאִמְרָה יִדְבֵּר אֲדִנִּי כִּי חֲזַקְתִּי:
 וַיֹּאמֶר הִידְעַת לְמָה בִּאתִי אֵלֶיךָ וְעֵתָה אֲשׁוּב לְהִלָּחֵם עִם שֶׁר פָּרַס וְאֲנִי יוֹצֵא 2
 וְהִנֵּה שֶׁר יוֹן בָּא: אֲכָל אֲנִיד לָךְ אֶת הַרְשׁוֹם בְּכַתֵּב אֲמַת וְאִין אֶחָד מִתְחַזֵּק עִמִּי 21
 עַל אֱלֹהֵי כִּי אִם מִיכָאֵל שִׁרְכֶם: וְאֲנִי בִשְׁנַת אֶחָת לְדַרְיוֹשׁ הַמֶּלֶךְ עָמְדִי לְמַחְזִיק II,8
 וּלְמַעֲנוֹ לוֹ: וְעֵתָה אֲמַת אֲנִיד לָךְ 2
 25 הִנֵּה עוֹד שְׁלֹשָׁה מַלְכִּים עֹמְדִים לְפָרַס וְהַרְבִּיעִי יַעֲשִׂיר עֶשֶׂר גְּדוֹל מְכַל וּבְחֻקָּתוֹ
 בְּעֶשְׂרֵי יַעֲרִי הֵכֵל אֶת מַלְכוּת יוֹן: וְעַמְדָּה מֶלֶךְ גְּבוּר וּמִשְׁל מִשְׁשֵׁל רַב וְעֵשֶׂה כְּרֻצּוֹ: 3
 וּבְעֶשְׂרֵי הַשָּׁבַע מַלְכוּתוֹ וְתִתֵּן לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם וְלֹא לְאַחֲרִיתוֹ וְלֹא כְּמִשְׁלוֹ 4
 אֲשֶׁר מִשֵּׁל כִּי תִנְתֵּשׁ מַלְכוּתוֹ וְלֹאֲחֵרִים מִלְּבַד אֱלֹהֵי:
 5 וַיְחַזֵּק מֶלֶךְ הַגִּבּוֹר וּמִן שִׁרְיֵי «יְחֻזֵּק» עָלָיו וּמִשְׁל מִשְׁשֵׁל רַב מִמִּשְׁלָתוֹ: וְלִקְץ 6,10
 30 שְׁנִים יִתְחַקְרוּ וּבֵת מֶלֶךְ הַגִּבּוֹר תִּבּוֹא אֵל מֶלֶךְ הַצִּפּוֹן לְעִשְׂוֹת מִיִּשְׂרָאֵל וְלֹא
 תַעֲצֹר כּוֹחַ הַזֹּרוּעַ וְלֹא יַעֲמֵד יְחֻזְעוּ וְתִנְתֵּן הָיָא וּמִכִּיָּאִיה וְהִילִידָהּ וּמְחַנְקָה
 בְּעֵתִים:
 7 וְעַמְדָּה מִנְּצֵר שִׁרְשִׁיָּהּ כְּגֹן וַיִּבָּא אֲלֵהֶם: חֵיל וַיִּבָּא בְּמַעֲנוֹ מֶלֶךְ הַצִּפּוֹן וְעֵשָׂה 7
 בָּהֶם וְהַחֲזִיק: וְגַם אֱלֹהֵיהֶם עִם נִסְכֵּיהֶם עִם כְּלֵי חֲמֻדָּתָם כֶּסֶף וְזָהָב בִּשְׁבִי יָבֹא 8
 9 מִצִּירֵי הַזֶּה וְהוּא שְׁנִים יַעֲמֵד מִמֶּלֶךְ הַצִּפּוֹן: וְכֹא בְּמַלְכוּת מֶלֶךְ הַגִּבּוֹר וְשֶׁבֶל אֵל 35
 אֲדַמְתוֹ:
 1 וּבְנֵי־יִתְנָו וְאִסְפוּ הַמּוֹן חֲלָלִים רַבִּים וְכֹא כּוֹא וּשְׁטָף וְעֵבֶר וּיִשָּׁב וַיִּתְנָו עַד 1
 מִצְעָה: וַיִּתְמַרְמֵר מֶלֶךְ הַגִּבּוֹר וַיִּצֵּא וְנִלָּחַם עִמּוֹ עִם מֶלֶךְ הַצִּפּוֹן וְהַעֲמִיד הַמּוֹן רַב 11
 וְנָתַן הַהַמּוֹן בִּידוֹ: וְנִשָּׂא הַהַמּוֹן יְרוֹם לִבּוֹ וְהִפִּיל רַבָּאוֹת וְלֹא יַעֲזוּ: וְשֶׁבֶל מֶלֶךְ 13,12
 40 הַצִּפּוֹן וְהַעֲמִיד הַמּוֹן רַב מִן הָרִאשׁוֹן וְלִקְץ הָעֵתִים שְׁנִים יִבּוֹא כּוֹא בְּחֵיל גְּדוֹל
 וּבְכֻכּוֹשׁ רַב: וּבְעֵתִים הָאֵלֶּם רַבִּים יַעֲמִדוּ עַל מֶלֶךְ הַגִּבּוֹר וּבְנֵי פְרִיצֵי עַמְדָּה יִנְשְׂאוּ 14
 לְהַעֲמִיד חֹזֶן וְנִכְשְׁלוּ: וַיִּבָּא מֶלֶךְ הַצִּפּוֹן וַיִּשְׁפֹּךְ סוּלָלָה וּלְבַד עִיר מִבְּצֻרֹת וּזְרָעוֹת 15
 הַגִּבּוֹר לֹא יַעֲמִדוּ וְעַם מִבְּחָרָיו וְאִין כַּח לְעַמְדָּה: וַיַּעַשׂ הֵבֵא אֵלָיו כְּרֻצּוֹ וְאִין עִמְדָּה 16
 17 לִפְנֵי וַיַּעֲמֵד בְּאַרְץ הַצִּבִּי וַיִּקְרָא בִּידוֹ: וַיִּשֶׁם פְּנֵיו לְכּוֹא בְּתַקָּה אֵל מַלְכוּתוֹ וַיִּשְׂרִים 17

9,7 הנבאים אשר דברו בשמך אל מלכינו שרינו ואבותינו ואל כל עם הארץ: לך
אדני הצדקה ולנו בשת הפנים כיום הזה לאיש יהודה ולישבי ירושלם ולכל
ישראל הקרבים והרחקים בכל הארצות אשר ההחתם שם במעלם אשר מעלו בך:
9,8 יהוה לנו בשת הפנים למלכינו לשרינו ולאבותינו אשר חטאנו לך: לאדני אלהינו

הרחמים והכללות כי מרדנו בו:
5 ולא שמענו בקול יהוה אלהינו ללכת בתורתו אשר נתן לפנינו ביד עבדיו
11 הנבאים: וכל ישראל עברו את תורתך וסר לבלתי שמוע בקלך ותתן עלינו
12 האלה והשבעת אשר כתובה בתורת משה עבד האלהים כי חטאנו לו: ויקם את
דבריו אשר דבר עלינו ועל שפטינו להביא עלינו רעה גדלה אשר
13 לא נעשתה תחת כל השמים כאשר נעשתה בירושלם: כאשר כתוב בתורת משה
10 את כל הרעה הזאת באה עלינו ולא הלינו את פני יהוה אלהינו לשוב מעונינו
14 ולהשכיל באמתך: וישקד יהוה על הרעה ויביאה עלינו כי צדיק יהוה אלהינו
על כל מעשיו אשר עשה ולא שמענו בקלו:

10 ועתה אדני אלהינו אשר הוצאת את עמך מארץ מצרים ביד חזקה ותעש
16 לך שם כיום הזה חטאנו רשענו: אדני ככל צדקתך ישב נא אפך וחמתך מעירך
15 ירושלם הר קדשך כי בחמאינו ובשונות אבותינו ירושלם ועמך לחרפה לכל
17 סביבותינו: ועתה שמע אלהינו אל תפלת עבדך ואל תחנונו והאר פניך על
18 מקדשך השמים למען 'עבדך' אדני: הטה אלהי אונך ושמע פקחה עיניך
וראה שממתינו והעיר אשר נקרא שמך עליה כי לא על צדקתינו אנחנו
19 מפילים תחנונינו לפניך כי על רחמך הרבים: אדני שמע אדני סלחה
20 אדני הקשיבה ועשה אל תאחר למענך אלהי כי שמך נקרא על עירך
ועל עמך:

כ ועוד אני מדבר ומתפלל ומתודה חטאתי וחטאת עמי ישראל ומפיל תחנוני
21 לפני יהוה אלהי על הר קדש אלהי: ועוד אני מדבר בתפלה והאיש גבראל
22 אשר ראיתי בחזון בתחלה מקץ בינך נגע אלי כעת מנחת ערב: ויבן וידבר עמי
25 ויאמר דניאל עתה יצאתי להשכיל בינה: בתחלת התחנוניך יצא דבר ואני באתי
להגיד כי חמדות אתה ובין בדבר והבן במראה:
24 שבעים שבעים נחמך על עמך ועל עיר קדשך לכלאתי: פשע ולהתם
חטאת ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשים:
כה ותדע ותשכל מן מצא דבר להשיב ולבנות ירושלם עד משיח נגיד שבעים שבעה
30 ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים: ואחרי השבעים
ששים ושנים יפרת משיח ואין לו והעיר והקדש ישחית עם נגיד הבא וקצו
27 בשטף ועד קץ מלחמה נחרצת שממות: והגביר ברית לרבים שבוע אחד וחצי
השבוע ישבית ובת ומנחה ועל יבנאי: שקוצים משומם ועד כלה ונחרצה תתן
על שומם:

35



10,א בשנת שלוש לכורש מלך פרס דבר נגלה לדניאל אשר נקרא שמו בלשטאצר
ואמת הדבר וצבא גדול ובין את הדבר ובינה לו במראה:
3-2 בימים ההם אני דניאל הייתי מתאבל שלשה שבועים ימים: לחם חמדות
לא אכלתי ובשר ויין לא בא אל פי וסוך לא סבתי עד מלאת שלשת שבועים
ימים:

4 וביום עשרים וארבעה לחדש הראשון ואני הייתי על יד הנהר הגדול הוא
ה הדהקל: ואשא את עיני וארא והנה איש אחד לבוש בדים ומתניו חגרים בכתם

- בשנת שלוש למלכות בלִשְׁאֶצַר המֶלֶךְ חוּזָן נִרְאָה אֵלַי אֲנִי דְנִיָּאל אַחֵרִי א, 8
הַנִּגְרָה אֵלַי בַּתְּחִלָּה: וְאִרְאָה בַּחוּזָן וַיְהִי בִּרְאִיתִי וְאֲנִי בְּשׁוֹשֵׁן הַבִּירָה אֲשֶׁר בְּעִילָם 2
הַמְדִּינָה וְאִרְאָה בַּחוּזָן וְאֲנִי הֵייתִי עַל אוֹבֵל אוֹלִי:
וְאִשָּׂא עֵינִי וְאִרְאָה וְהִנֵּה אֵיל אֶחָד עֹמֵד לִפְנֵי הָאֵבֶל וְלוֹ קָרְנִים וְהַקָּרְנִים 3
נִבְהוֹת וְהָאֶחָת נִבְהָה מִן הַשְּׁנִית וְהַגְבִּהָה עֲלָהּ בִּאֲהַרְלָה: רִאִיתִי אֶת הָאֵיל מִנִּגְחָה 4
יָמָה וְצִפּוֹנָה וְנִגְבָּה וְכָל חֵיוֹת לֹא יַעֲמְדוּ לִפְנָיו וְאֵין מִצִּיל מִיָּדוֹ וְעֵשָׂה כִּרְצוֹנוֹ
וְהִגְדִּיל: וְאֲנִי הֵייתִי מִבֵּין וְהִנֵּה צִפִּיר הָעֵצִים בָּא מִן הַמַּעֲרָב עַל פְּנֵי כָל הָאָרֶץ ה 5
וְאֵין נוֹנֵעַ בָּאָרֶץ וְהַצִּפִּיר קָרָן חוּזָת בֵּין עֵינָיו: וַיָּבֹא עַד הָאֵיל בְּעַל הַקָּרְנִים אֲשֶׁר 6
רִאִיתִי עֹמֵד לִפְנֵי הָאֵבֶל וַיִּרְץ אֵלָיו בַּחֲמַת כַּחוֹ: וְרִאִיתִיו מִגֵּיעַ אֶצֶל הָאֵיל וַיִּתְמַרְמֶר 7
אֵלָיו וַיֹּךְ אֶת הָאֵיל וַיִּשְׁבֵּר אֶת שְׁתֵּי קָרְנָיו וְלֹא הָיָה כֹּה בָאֵיל לַעֲמֹד לִפְנָיו 10
וַיִּשְׁלִיכֵהוּ אֶרֶצָה וַיִּרְמַסְהוּ וְלֹא הָיָה מִצִּיל לָאֵיל מִיָּדוֹ: וְצִפִּיר הָעֵצִים הִגְדִּיל עַד מָוֶד 8
וְכַעֲצָמוֹ נִשְׁבְּרָה הַקָּרָן הַגְּדוֹלָה וְתַעֲלָנָהּ אֶחָד-וְאֶחָד אַרְבַּע תַּחְתֶּיהָ לְאַרְבַּע רוּחוֹת
הַשָּׁמַיִם:
וּמִן הָאֶחָת מֵהֶם יָצָא קָרָן אַחֵרִית וְהַגְּדִיל יֵתֵר אֶל הַנֶּגֶב וְאֶל הַמִּזְרָח 9
וְאֶל הַצִּבּוֹר: וְהַגְּדִיל עַד צִבְאָה הַשָּׁמַיִם וְתַפֵּל אֶרֶצָה מִן הַצִּבְאָה וּמִן הַכּוֹכָבִים וְתִרְמַסְמָם: י 15
וְעַד שֶׁר הַצִּבְאָה הִגְדִּיל וּמִמֶּנּוּ יִהְיֶה הַתְּמִיד וַיִּתְּשֶׁלֶךְ מִכּוֹן מִקְדָּשׁוֹ: וְצִבְאָה יִתְּשֶׁלֶךְ י 11
עַל הַתְּמִיד בַּפֶּשַׁע וַיִּתְּשֶׁלֶךְ אֶמֶת אֶרֶצָה וְעֵשָׂתָהּ וְהַצִּלִּיחָה:
וְאִשְׁמָעֶה אֶחָד קָדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קָדוֹשׁ לַפְּלִמוֹנִי הַמְדַּבֵּר עַד מָתִי 13
הַחוּזָן הַתְּמִיד וְהַפֶּשַׁע שָׁמָּה תָּת וְקָדֵשׁ וְצִבְאָה מִרְמָס: וַיֹּאמֶר אֵלָיו- עַד עָרֵב בֶּקֶר 14
אֲלֵפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדָק קָדֵשׁ:
וַיְהִי בִּרְאִיתִי אֲנִי דְנִיָּאל אֶת הַחוּזָן וְאֶבְקָשָׁה בִּינָה וְהִנֵּה עֹמֵד לִנְגִידִי כִּמְרָאָה 16
גִּבֹּר: וְאִשְׁמָעֵק קוֹל אָדָם בֵּין אוֹלֵי וַיִּקְרָא וַיֹּאמֶר גְּבִירָאֵל הֵבֵן לַחֲלוֹ אֶת הַמְּרָאָה: 16
וַיָּבֹא אֶצֶל עֲמָדִי וּבִבְאָו נִבְעָתִי וְאִפְלָה עַל פְּנֵי וַיֹּאמֶר אֵלַי הֵבֵן בֵּן אָדָם כִּי לַעֲת 17
קָץ הַחוּזָן: וּבִדְבָרָו עָמִי נִרְדַּמְתִּי עַל פְּנֵי אֶרֶצָה וַיִּגַּע בִּי וַיַּעֲמִידֵנִי עַל עֲמָדִי: 18
וַיֹּאמֶר הֲנִנִי מוֹדִיעֶךָ אֵת אֲשֶׁר יִהְיֶה בְּאַחֲרִית הָעוֹם כִּי לְמוֹעֵד קָץ: 19
הָאֵיל אֲשֶׁר רִאִיתָ בְּעַל הַקָּרְנִים מַלְכֵי מִדֵּי וּפְרָס: וְהַצִּפִּיר הַשְּׁעִיר מֶלֶךְ יוֹן 21
וְהַקָּרָן הַגְּדוֹלָה אֲשֶׁר בֵּין עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן: וְהַנִּשְׁבְּרָת וְהַתְּעַמְדָּה אַרְבַּע 22
תַּחְתֶּיהָ אַרְבַּע מַלְכוּתִים מִגִּוִּי-וְיִתְעַמְדָּהּ וְלֹא בִכְחוֹ: וּבְאַחֲרִית מַלְכוּתָם כִּתְּתָם 23
הַפִּשְׁעִים יַעֲמֵד מֶלֶךְ עוֹ פְּנִים וּמִבֵּין חִדּוֹת: וְעֵצָם כַּחוֹ וְלֹא בִכְחוֹ וּנְפִלְאוֹת יִשְׁחִית 24
וְהַצִּלִּיחַ וְעֵשָׂה וְהַשְׁחִית עֲצוּמִים וְעַם קָדוֹשִׁים: וְעַל שְׁכָלוֹ וְהַצִּלִּיחַ מִרְמָה בִּידוֹ כֹּה 30
וּבְלִבָּבוֹ יִגְדִּיל וּבְשִׁלּוֹהֵי יִשְׁחִית רַבִּים וְעַל שֶׁר שְׂרִים יַעֲמֵד וּכְאִפֵּס יָד יִשְׁבֵּר:
וּמִרְאָה הָעָרִב וְהַבֶּקֶר אֲשֶׁר נֹאמַר אֶמֶת הוּא וְאֵתָה סֵתָם הַחוּזָן כִּי לִימִם 26
רַבִּים:
וְאֲנִי דְנִיָּאל נִהְיִיתִי וְנִחֲלִיתִי יָמִים וְאִקּוֹם וְאֵעֲשֶׂה אֶת מַלְאכַת הַמֶּלֶךְ וְאִשְׁתַּוּמָם 27
עַל הַמְּרָאָה וְאֵין מִבֵּין: 35



- בשנת אחת לדריֹוש בן אחשֶׁרֹושׁ מוֹרַע מְדִי אֲשֶׁר הֶמְלֵךְ עַל מַלְכוּת כַּשְׂדִּים: א, 9
בשנת אחת לַמְּלָכוֹ אֲנִי דְנִיָּאל בִּינִיתִי בְּסַפְרִים מִסְפַּר הַשָּׁנִים אֲשֶׁר הָיָה דְבַר יְהוָה 2
אֶל יִרְמְיָה הַנְּבִיא לַמְּלָאוֹת לְקִרְבוֹת יְרוּשָׁלַם שִׁבְעִים שָׁנָה: וְאֵתָנָה אֶת פְּנֵי אֶל 3
אֲדָנִי הָאֱלֹהִים לְבִקֵּשׁ תַּפְלָה וְתַחֲנוּנִים בְּצוֹם וּשְׁקָ וְאִפְרָ: וְאֵתָפְלָה לִיהוָה אֱלֹהֵי 4
וְאֵתָנָה וְאִמְרָה
אָנָּה אֲדָנִי הָאֵל הַגְּדוֹל וְהַנּוֹרָא שְׁמֵר הַבְּרִית וְהַחֲסֵד לְאַהֲבִיו וּלְשִׁמְרֵי מִצְוֹתָיו:
חַטָּאוֹ וְעוֹיְנוֹ וְהִרְשָׁעוֹ וּמִרְדְּנוֹ וְסוּר מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ: וְלֹא שְׁמַעְנוּ אֶל עֲבֹדֶיךָ ה. 6

- 7,א בשנת חדה לבלשֶׁאֶצַּר מֶלֶךְ בבל דניאל תָּלַם חוזה וְחוּי ראשה על משכבה
 2 בארין חלמא כתב ראש מלין אמר: עֲנֵה דניאל וְאָמַר
 3 תְּהֵא הֵיִת בְּחוּי עִם לִילִיא וארו ארבע רוחי שמיא מניקן לימא רבא: וארבע
 4 חיון רברבן סלקן מן ימא שנן דא מן דא: קדמיתא כאריה ונפין די נשר לה
 5 תְּהֵא הֵיִת עד די מריטו נִפְיָה ונשילת מן ארעא ועל רְגִלִין כאנש הקימת ולבב
 6 אנש יהיב לה: וארו חיות אחרי תנינה דמיה לדב ולשטר חד יִתְקַמַּת ותלת
 7 עלעין בְּקָמָה בין שניה וכן אמרין לה קומי אֲכָלִי בשר שניא: באתר דנה חוזה
 8 הוית וארו אחרי כנמר ולה נפין ארבע די עוף על נִפְיָה וארבעה ראשין לחיותא
 9 וְשָׁלְטַן יהיב לה: באתר דנה חוזה הוית בחווי ליליא וארו חיות רביעיא דחילה
 10 ואימתני ותקיפא יתירה ושנין די פרול לה רברבן אכלה ומִדְקָה ושָׁאֲרָא ברגליה
 8 רפסה והיא משניא מן כל חיותא די קדמיה וקרנין עשר לה: משתַּבֵּל הוית
 בקרניא ואלו קרן אחרי זעירה סלקת ביניהון ותלת מן קרניא קדמיתא אתעקרו
 מן קדמיה ואלו עינין כעניי אנשא בקרנא דא וְפָם ממלל רברבן:
 9 תְּהֵא הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלנ תִּירָד ושְׁעָר
 ' ראשה כְּעֶמֶר נקא כרסיה שבבין די נור נִלְגָלוּהִי נור דִּלְק: נָתַר די נור נָגַד ונִפְק
 15 מן קדמויה אֶלְף אלפין: יִשְׁמֹשׁוּהָ ורבו רִיבִין קדמויה יקומון דינא יתב וספרין
 11 פתיחו: חוזה הוית בארין מן קל מליא רברכתא די קרנא ממללא חוזה הוית עד
 12 די קשילת חיותא והובד נשמה ויהיבת ליִקְרַת אָשָׁא: ושָׁאֲרָא חיותא הִעָדִיו
 13 שְׁלֹטְנָהּ וְאֶרְכָּה בחיין יהיבת להון עד זמן ועדן: חוזה הוית בחווי ליליא וארו
 20 עִם עֲנֵי שמיא כבר אנש אָתָה הוא ועד עתיק יומיא מִסָּה וקדמויה הקרבויה:
 14 וְלֵה יתב שְׁלֹטַן ויקר ומלכו וכל עממיא אֲמִיא ולשניא לה יפלחון שלטנה שלמן
 עלם די לא יֵעָדָה ומלכותה די לא תתחַבֵּל:
 16,בא אֶתְכַרִּית רוחי אנה דניאל בנא קְדִנְיָה: וחווי ראשי יִבְהֻלְגִּי: קרבת על חד
 17 מן קֲאֻמִּיא ויציבא אבעא מנה על כל דנה ואמר לי ופִשֶׁר מליא יהוֹדַעֲנִי: אֵלִין
 18 חיותא רברכתא די אנין ארבע ארבעה מלכין יקומון מן ארעא: ויקבלון מלכותא
 19 קדישי עליונין ויִחַסְנוּן מלכותא עד עלמא ועד עלם עלמיא: אדין צבית ליִצְבֵּא
 על חיותא רביעיתא די הֵיִת שְׁנִיָּה מן כלהון דחילה יתירה שנייה די פרול ומספריה
 כ די נחש אכלה מִדְקָה ושָׁאֲרָא ברגליה רפסה: ועל קרניא עשר די בראשה ואחרי
 די סלקת ונפלו מן קדמיה תלת וקרנא דְּכָן ועינין לה וְפָם ממלל רברבן וְחוּזָה
 22,21 רב מן חברתה: חוזה הוית וקרנא דְּכָן עברא קרב עִם קדישין ויכלה להן: עד די
 אתה עתיק יומיא ודינא יתב ושלטנא יתב לקדישי עליונין וזמנא מִסָּה ומלכותא
 החסנו קדישין:
 23 כן אמר חיותא רביעיתא מלכו רביעיא תהוא בארעא די תשנא מן כל
 24 מלכותא ותאכל כל ארעא ותִשְׁנֶה ותִדְקָנָה: וקרניא עשר מנה מלכותא עשרה
 35 מלכין יִקְמוּן ואחרין יקום אחריהן והוא ישנא מן קדמיה ותלחה מלכין יהשְׁפִל:
 כה ומלין לצד עליא ימָלֵל ולקדישי עליונין יבלא ויסבר להשְׁנִיָּה וזמנין ורת ויתיהבון
 26 בידה עד עדן ועדינן ופלג עדן: ודינא יתב ושלטנא יהעדון להשְׁפִדָה
 27 ולהובדה עד סופא: ומלכותא ושלטנא ורבותא די מלכות תחות כל שמיא
 יהיבת לעם קדישי עליונין מלכותה מלכות עלם וכל שלטניא לה יפלחון
 וישתַּמְעוּן:
 40 עד כה סופא די מלתא אנה דניאל שניא רעיוני יִבְהֻלְגִּי וזווי ישמִנֹן עלי
 28 ומלתא בלבי נמַרְת:



- שפר קדם דרוש והקים על מלכותא לאחשדרפניא מאה ועשרין די להון 6,2
 בכל מלכותא: ועלא מנהון סרכין תלתה די דניאל חד מנהון די להון אחשדרפניא 3
 אלין יהבין להון טעמא ומלכא לא להוא נוק: אדין דניאל דנה הוה מתננח על 4
 סרכיא ואחשדרפניא כל קבל די רוח יתירא בה ומלכא עשית להקמותה על כל 5
 מלכותא: אדין סרכיא ואחשדרפניא הוו בעין עלה להשכחה לדניאל מצד מלכותא 6
 וכל עלה ושחיתה לא יכלין להשכחה כל קבל די מהימן הוא וכל שלו ושחיתה 7
 לא השתכחת עלוהי: אדין גבריא אלך אמרין די לא נהשכח לדניאל דנה כל 8
 עלה להן השכחנא עלוהי בכת אלהה: אדין סרכיא ואחשדרפניא אלן הרגשו על 9
 מלכא וכן אמרין לה דרוש מלכא לעלמין חיי: אתגעטו כל סרכי מלכותא סגניא 10
 ואחשדרפניא הדבריא ופחותא לקימה קים מלכא ולתקפה אקר די כל די יבעא 11
 בעו מן כל אלה ואנש עד יומין תלתין להן מנך מלכא יתרמא לנב אריותא: 12
 כען מלכא תקים אקרא ותרשם כתבא די לא להשגיה כדת מדי ופרס די לא 13
 תעדא: כל קבל דנה מלכא דרוש רשם כתבא ואקרא: 14
 ודניאל כדי ידע די רשים כתבא על לביתה וכיין פתיחן לה בעליתה ננד 15
 ירושלם וזמנין תלתה ביומא הָנָא כָּרַךְ על ברכוהי ומצלא ומורא קדם אלהה כל 16
 קבל די הוא עבד מן קדמת דנה: אדין גבריא אלך הרגשו והשפחו לדניאל קעה 17
 ומתחנן קדם אלהה: באדין קרבו ואמרין קדם מלכא על אקר מלכא הלא אסר 18
 רשמת די כל אנש די יבעא מן כל אלה ואנש עד יומין תלתין להן מנך מלכא 19
 יתרמא לנב אריותא ענה מלכא ואמר יציבא מלתא כדת מדי ופרס די לא 20
 תעדא: באדין ענו ואמרין קדם מלכא די דניאל די מן בני גלותא די יהוד לא 21
 שם עליך מלכא טעם ועל אקרא די רשמת וזמנין תלתה ביומא בעא בעותה: 22
 אדין מלכא כדי מלתא שמע שניא באש עלוהי ועל דניאל שם קל לשיובותה 23
 ועד מעלי שמשא הוה משתדר הצלותה: באדין גבריא אלך הרגשו על מלכא 24
 ואמרין למלכא דע מלכא די דת למדי ופרס די כל אקר וקים די מלכא יתקים 25
 לא להשגיה: באדין מלכא אמר והיתיו לדניאל ורמו לגבא די אריותא ענה מלכא 26
 ואמר לדניאל אלהך די אנתה פלח לה בתדירא הוא ישיובך: והיתיה אבן חדה וישמא 27
 על פם גבא וחתמה מלכא בעזקתה ובעזקת דברבנוהי די לא תשנא צבו בדניאל: 28
 אדין אול מלכא להיכלה ובת סות ודחון לא הגעל קדמוהי ושגתה גדת 29
 עלוהי: באדין מלכא בשפךפרא יקום בגגהא ובהתקלה לגבא די אריותא אול: כ 30
 וכמקרה לגבא לדניאל בקל עציב זעק ענה מלכא ואמר לדניאל דניאל עבד 31
 אלהא חיא אלהך די אנתה פלח לה בתדירא היכל לשיובותך מן אריותא: אדין 32
 דניאל עם מלכא מלל לעלמין חיי: אלהי שלח מלאכה וסגר פם אריותא 33
 ולא חבלוני כל קבל די קדמוהי וכו השתכחת לי ואף קדמך מלכא חבולא לא 34
 עבדת: באדין מלכא שניא טאב עלוהי ולדניאל אמר להנסקה מן גבא והסך 35
 דניאל מן גבא וכל חבל לא השתכח בה די הימן באלהה: ואמר מלכא והיתיו 36
 גבריא אלך די אכלו קרצוהי די דניאל ולגב אריותא רמו אנון בניהון וגשיהון 37
 ולא מטו לארעית גבא עד די שלטו בהון אריותא וכל נרמיהון הדקו: 38
 באדין דרוש מלכא כתב לכל עממיא אמיא ולשניא די דארין בכל ארעא 39
 שלמכון ישנא: מן קדמי שים טעם די בכל שלטן מלכותי להון ואעין ודחלין מן 40
 קדם אלהה די דניאל די הוא אלהא חיא וקים לעלמין ומלכותה די לא תתחבל 41
 ושלטנה עד סופא: משיב ומצל ועבד אתין ותמהין בשמיא ובארעא די שויב לדניאל 42
 מן יד אריותא:



5,4 ואשתיו בהון מלכא ורברבנוהי שנלתה ולתנתה: אשתיו חמרא ושבחו לאלהי דהבא וכספא נחשא פרולא אעא ואבנא:

ה בַּהּ יִשְׁעָתָא נִפְקוּ אֲצִבְּקֵן דִּי יָד אֲנִשׁ לְקַבֵּל גְּבֻרְשָׁתָא עַל גִּירָא דִּי כְּתָל

6 הֵיכֵלָא דִּי מַלְכָּא וּמַלְכָּא חֻזָּה פִּס יֵדָא דִּי כְּתָבָא: אֲדִין מַלְכָּא וְיוֹהֵי שְׁנֹזָה וְרַעֲיוֹנָהי

7 יִבְהֻלֹּנְהָ וְקִטְרֵי חֲרָצָה מִשְׁתַּרְיִן וְאַרְבָּכְתָּה דָּא לְדָא נִקְשָׁן: קָרָא מַלְכָּא בְּחִיל

8 לְהַעֲלָה לְאַשְׁפִּיא כְּשָׂרִיא וְנֹרִיא עֲנָה מַלְכָּא וְאָמַר לְחִימִי בְּבֵל דִּי כָל אֲנִשׁ דִּי

9 יִקְרָה כְּתָבָה דְּנָה וּפִשְׁרָה יִתְּנִי אֲרַנְגָּא יִלְבֹּשׁ וְהַמִּינִיכָא דִּי דִּהְבָּא עַל צִנְאָרָה

10 וְתִלְתֵּי: בְּמַלְכוּתָא יִשְׁלַם: אֲדִין עֲלִין כָּל חִימִי מַלְכָּא וְלֹא כַּהֲלִין כְּתָבָא לְמַקְרָא

11 וּפִשְׁרָא לְהוֹדְעָה לְמַלְכָּא: אֲדִין מַלְכָּא בְּלִשְׁאֲצַר שְׁנִיא מִתְּבַהֵל וְיוֹהֵי שְׁנִין עֲלוּהי

12 וּרְבִרְבֻּנוּהי מִשְׁתַּבְּשִׁין: מַלְכָּתָא לְקַבֵּל מִלִּי מַלְכָּא וּרְבִרְבֻּנוּהי לְבִית מִשְׁתִּיא עֲלִלָּה

13 עֲקָת מַלְכָּתָא וְאַקְרָת מַלְכָּא עֲלִמִין חִי אֵל יִבְהֻלֹךְ רַעֲיוֹנֵיךְ וְיוֹיִךְ אֵל יִשְׁתַּמֵּנו:

14 אַתִּי נִבְרַ בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קִדִּישִׁין בַּהּ וּבְיוֹמֵי אַבּוּךְ נִהֲרִי וְשִׁקְלִנִּי וְחֻכְמָה

15 כַּחכְמַת אֱלֹהִין הִשְׁתַּכַּחַת בַּהּ וּמַלְכָּא נִבּוּכַדְנֶצַּר אַבּוּךְ רַב חֲרָסְמִין אֲשַׁפִּין כְּשָׂרִיאִין

16 נֹזְרִין הִקְיִמָּה אַבּוּךְ מַלְכָּא: כָּל קַבֵּל דִּי רוּחַ יִתִּירָה וּמִנְדַּע וְשִׁקְלִנִּי יִמְּשָׁר חֲלִמִין

17 וְאַחֲרִית אַחֲדִין וּמִשְׁרָא קִטְרִין הִשְׁתַּכַּחַת בַּהּ בְּדִנְיָאֵל דִּי מַלְכָּא שֵׁם שִׁמָּה בְּלִשְׁאֲצַר

18 כַּעַן דִּנְיָאֵל יִתְקַרֵּי וּפִשְׁרָה יִתְּנֹה:

19 בְּאֲדִין דִּנְיָאֵל הָעַל קִדְם מַלְכָּא עֲנָה מַלְכָּא וְאָמַר לְדִנְיָאֵל אַנְתָּה הוּא דִּנְיָאֵל

20 דִּי מִן בְּנֵי נְלוּתָא דִּי יִהוּד דִּי הִתִּי מַלְכָּא אָבִי מִן יִהוּד: וּשְׁמַעְתָּ עֲלִיךְ דִּי רוּחַ

21 אֱלֹהִין בְּךָ וְנִהֲרִי וְשִׁקְלִנִּי וְחֻכְמָה יִתִּירָה הִשְׁתַּכַּחַת בְּךָ: וְכַעַן הָעֵלוּ קִדְמִי חִימִיאִ

22 אֲשַׁפִּיא דִּי כְּתָבָה דְּנָה יִקְרוּן וּפִשְׁרָה לְהוֹדְעָתִי וְלֹא כַּהֲלִין פִּשְׁר מַלְתָּ לְהַתִּיָּה:

23 וְאַנְה שְׁמַעְתָּ עֲלִיךְ דִּי תוּכַל פִּשְׁרִין לְמַפְשַׁר וּקִטְרִין לְמִשְׁרָא כַּעַן הֵן תוּכַל כְּתָבָא

24 לְמַקְרָא וּפִשְׁרָה לְהוֹדְעוֹתִי אֲרַנְגָּא תִּלְבֹּשׁ וְהַמִּינִיכָא דִּי דִּהְבָּא עַל צִנְאָרְךָ וְתִלְתֵּי:

25 בְּמַלְכוּתָא תִּשְׁלַם:

26 בְּאֲדִין עֲנָה דִּנְיָאֵל וְאָמַר קִדְם מַלְכָּא מִתְּנַתְךָ לָךְ לְהוֹן וּנְבִיבְתִיךָ לְאַחֲרִין הֵב

27 בְּרַם כְּתָבָא אִקְרָא לְמַלְכָּא וּפִשְׁרָא אֶהוּדְעָנָה: אַנְתָּה מַלְכָּא אֱלֹהָא עֲלִיא מַלְכוּתָא

28 וּרְבוּתָא וְיִקְרָא וְהִדְרָא יֵהֵב לְנִבְכַּדְנֶצַּר אַבּוּךְ: וּמִן רְבוּתָא דִּי יֵהֵב לָהּ כָּל עַמְמִיא

29 אָפִיא וּלְשִׁנְיָא הוּא וְאַעִין וְדַחֲלִין מִן קִדְמוּהי דִּי הוּא צָבָא הוּא קָטַל וְדִי הוּא צָבָא

30 הוּא מִתָּא וְדִי הוּא צָבָא הוּא מִרִים וְדִי הוּא צָבָא הוּא מִשְׁפָּל: וְכִדִּי רָם לְבַבָּה

31 וְרוּחָה תִּקְפַּת לְהוֹדָה הִנָּחַת מִן כְּרָסָא מַלְכוּתָה וּיְקִירָה: הָעֲדִיו מִנָּה: וְיִמֵּן בְּנִי

32 אֲנִשָּׁא מִרִיד וּלְבַבָּה עִם חֵיוָתָא שְׁרִיָּי וְעַם עֲרִיאִי מְדוּרָה עֲשָׂבָא כְּתוּרִין יַעֲמֻמֹּנָה

33 וּמִטַּל שְׁמִיא נִשְׁמָה יִצְטַבַּע עַד דִּי יֵדַע דִּי שְׁלִים אֱלֹהָא עֲלִיא בְּמַלְכוּתָא אֲנִשָּׁא

34 וּלְמִין דִּי יִצְבָּא יִהְיִים עֲלֵיהּ: וְאַנְתָּה בְּרָה בְּלִשְׁאֲצַר לֹא הִשְׁפִּילָךְ לְבַבְךָ כָּל קַבֵּל

35 דִּי כָּל דְּנָה יֵדַעְתָּ: וְעַל מִכָּא שְׁמִיא הִתְרוּמַמַּת וּלְמֵאנִיא דִּי בֵּיתָה הִתִּיָּו קִדְמִין

36 וְאַנְתָּה וּרְבִרְבִּינְךָ שְׁנִלְתְךָ וּלְתַנְתְךָ חֲמֵרָא שְׁתִּין בְּהוֹן וְלֹאֱלֵהי כִּסְפָּא וְדִהְבָּא נִחְשָׁא

37 פִּרְוֹלָא אֲעָא וְאַבְנָא דִּי לֹא חוּן וְלֹא שְׁמַעִין וְלֹא יֵדַעִין שְׂבַחַת וְלֹאֱלֵהא דִּי נִשְׁמַתְךָ

38 כִּידָה וְכָל אַרְחַתְךָ לָהּ לֹא הִדְרַת: בְּאֲדִין מִן קִדְמוּהי שְׁלִית פִּסָּא דִּי יֵדָא וְכְּתָבָא

39 כַּה דְּנָה רִשִׁים: וְדְנָה כְּתָבָא דִּי רִשִׁים

מנא מנא תקל ופרסין:

27,26 דְּנָה פִּשְׁר מִלְתָּא מִנָּה מִנָּה אֱלֹהָא מַלְכוּתְךָ הַשְׁלֵמָה: תְּקַל תְּקַלְתָּא בְּמֵאנִיא

28 וְהִשְׁתַּכַּחַת חֲסִיר: פִּרַם פִּרִים מַלְכוּתְךָ וְיֵהִיבַת לְמִדֵּי וּפִרַם:

29 בְּאֲדִין אֲמַר בְּלִשְׁאֲצַר וְהִלְפִּשׁוּ לְדִנְיָאֵל אֲרַנְגָּא וְהַמִּינִיכָא דִּי דִּהְבָּא עַל

ל צִנְאָרָה וְהִכְרֹזוּ עֲלוּהי דִּי לְהוּא שְׁלִים יִתְלֵתֵי: בְּמַלְכוּתָא: בַּהּ בְּלִילִיא קָטַל בְּלִשְׁאֲצַר

א,6 מַלְכָּא כְּשָׂרִיא: וְדִרְיוּשׁ מִדָּיא קַבֵּל מַלְכוּתָא כְּבַר שְׁנִין שְׁתִּין וְתַרְתִּין:



- שמיא נחת: קרא בחיל וכן אָמר גִּדּוֹ אֵילנא וקֶצְצוּ ענפיהו אִתְרוּ עִפְיָהּ וּבִדְרוּ 4,11
 אנבה תגד חיותא מן תחתיהו וּצְפִירָא מן ענפיהו: ברם עֶקֶר שְׂרֻשׁוּי בארעא 12
 שְׂקָנוּ וּבִאָסוּר די פרול ונחש בדתאא די ברא ובטל שמיא יִצְמַע ועם חיותא
 חלקה בעֶשֶׂב ארעא: לבבה מן אֲנִישׁא יִשְׁנֹן ולבב חיוא יִתְיָבּ לה ושבעה עֲדִינִן 13
 יִחְלֹפֹן עלוהי: בְּנוֹת עִירִין פִּתְגָמָא וּמֵאִמֵּר קְדִישִׁין שְׁאַלְתָּא עַל־ דְּבֵרַת די יִנְדַּעוּן 14
 חיויא די שְׁלִים עליא במלכות אֲנִישׁא וּלְמִין די יִצְבָּא יִתְגַּנֵּה וּשְׁפַל אֲנִישׁא: יָקִים 5
 עליה: דְּנָה חֵלְמָא חַיּוֹת אָנָּה מַלְכָּא נְבוֹכַדְנֶצַּר וּאֲנָתָה בִּלְשַׁאצַּר פִּשְׁרָא אָמַר 15
 כָּל קָבֵל די כל חֲכִמֵּי מַלְכוּתֵי לֹא יִכְלִין פִּשְׁרָא לְהוֹדוּעֹתֵי וּאֲנָתָה כָּהֵל די רוּחַ
 אֱלֹהִין קְדִישִׁין בְּךָ: אֲדִין דְּנִיָּאל די שְׁמָה בִּלְשַׁאצַּר אֲשֶׁתּוֹמֶם כִּשְׁעָה חֲדָא וּרְעִינֵיהּ יִבְהֻלְגָּה עֲנָה 16
 מַלְכָּא וְאָמַר בִּלְשַׁאצַּר חֵלְמָא וּפִשְׁרָא אֵל יִבְהֻלְךָ עֲנָה בִּלְשַׁאצַּר וְאָמַר מֵרָאִי 17
 חֵלְמָא לִשְׁנֹאֲךָ וּפִשְׁרָה לְעִרְךָ: אֵילנָא די חוּתָּהּ די רֵבָה וְתַקָּהּ וְרוּמָהּ יִמָּטָא לְשִׁמְיָא 18
 וְחוּתָּהּ לְכָל אֲרַעָא: וְעִפְיָה שְׂפִיר וּאֲנָבָה שְׂנִיא וּמוֹזֹן לְכָלָּא בַּהּ תַּחְתּוּהִי תְּדוּר 18
 חַיּוֹת בְּרָא וּבְעִנְפֵיהּ יִשְׁכְּנִן צְפִירֵי שְׁמִיָּא: אֲנָתָה הוּא מַלְכָּא די יִרְבִּינִי וְחֻקְסָתָּ 19
 וּרְבוּתְךָ רַבָּת וּמִסֵּת לְשִׁמְיָא וּשְׁלֹטְנְךָ לִסְוָן אֲרַעָא: וְדִי חוּהּ מַלְכָּא עִיר וְקְדִישׁ 15
 נַחַת מן שְׁמִיָּא וְאָמַר גִּדּוֹ אֵילנָא וְחַבְלוּהִי בְרִם עֶקֶר שְׂרֻשׁוּי בארעא שְׂקָנוּ
 וּבִאָסוּר די פרול ונחש בדתאא די ברא ובטל שמיא יִצְמַע ועם חיות ברא 16
 חלקה עַד די שְׁבַע עֲדִינִן יִחְלֹפֹן עלוהי: דְּנָה פִּשְׁרָא מַלְכָּא וְנוֹתָר עליא היא די 21
 מִסְּפִיָּת עַל לִמְרָאִי מַלְכָּא: וְלֶךְ מֵרָדִין מן אֲנִישׁא וְעַם חַיּוֹת בְּרָא לְהוּהּ מִדְּרָךְ וְעֵשְׂבָא 22
 כְּתוּרִין לֶךְ יִסְעֻמוּן וּמַטְל שְׁמִיָּא לֶךְ מִצְבָּעִין וּשְׁבַע עֲדִינִן יִחְלֹפֹן עַל־ךָ עַד די 20
 תִּנְדַּע די שְׁלִים עליא במלכות אֲנִישׁא וּלְמִין די יִצְבָּא יִתְגַּנֵּה: וְדִי אִמְרוּ לְמַשְׁבַּךְ 23
 עֶקֶר שְׂרֻשׁוּי די אֵילנָא מַלְכוּתְךָ לֶךְ קִימָה מן די תִּנְדַּע די שְׁלֹטֵן שְׁמִיָּא: לֵהֵן מַלְכָּא 24
 מַלְכִּי יִשְׁפֹּר עַל־ךָ וְחֻסְךָ בְּצִדְקָה פֶּרֶק וְעֻנִיּוֹתְךָ בְּמִסְּחָן עֲנִין הֵן תַּהוּהּ אֲרֻכָּה לְשִׁלּוֹתְךָ: 25
 פִּלְאָא מִטָּא עַל נְבוֹכַדְנֶצַּר מַלְכָּא: לִקְצֵת יִרְחִין תִּירִי עֶשֶׂר עַל הֵיכַל מַלְכוּתָא 26.כה
 די בָּבֶל מֵהֶלֶךְ הוּהּ: עֲנָה מַלְכָּא וְאָמַר הֲלֹא דָא הִיא בָּבֶל רֵבְתָּא די אָנָּה יִבְנִיתָהּ 27
 לְבֵית מַלְכוּ בְּתַקָּה חֲסִנִּי וְלִיקֵר הֲרִירִי: עוֹד מֵלְתָא בְּסָם מַלְכָּא קֵל מן שְׁמִיָּא נָפַל 28
 לֶךְ אִמְרוּן נְבוֹכַדְנֶצַּר מַלְכָּא מַלְכוּתָא עֲדַת מִנִּי: וּמִן אֲנִישׁא לֶךְ מֵרָדִין וְעַם חַיּוֹת 29
 בְּרָא מִדְּרָךְ עֵשְׂבָא כְּתוּרִין לֶךְ יִסְעֻמוּן וּשְׁבַע עֲדִינִן יִחְלֹפֹן עַל־ךָ עַד די תִּנְדַּע 30
 די שְׁלִים עליא במלכות אֲנִישׁא וּלְמִין די יִצְבָּא יִתְגַּנֵּה: בַּהּ יִשְׁעֵתָּא מֵלְתָא סָפַת ל 31
 עַל נְבוֹכַדְנֶצַּר וּמִן אֲנִישׁא מִרִיד וְעֵשְׂבָא כְּתוּרִין יֵאכַל וּמַטְל שְׁמִיָּא נִשְׁמָה יִצְמַע 30
 עַד די שַׁעֲרָה כְּנִשְׁרִין רֵבָה וּטְפֻרוּהִי כְּצִפְרִין: 31
 וּלְקַצֵּת יוֹמִיָּא אָנָּה נְבוֹכַדְנֶצַּר עִינֵי לְשִׁמְיָא נִטְלָת וּמִנְדַּעֵי עַלִי יִתּוּב וְלַעֲלִיָּא 31
 בְּרַכַּת וְלִחֵי עֲלֵמָא שְׂבַחַת וְהִדְרַת די שְׁלֹמָנָה שְׁלֹטֵן עַלִם וּמַלְכוּתָהּ עִם דֵּר וּדְרִי: 32
 וְכַל דֹּאֲרִי אֲרַעָא כְּלָה חֲשִׁיבִין וּכְמַצְבִּיָּה עֲבָד בַּחִיל שְׁמִיָּא וּדֹאֲרִי אֲרַעָא וְלֹא אִיתִי 32
 די יִמְחָא בִידָהּ וְיֹאמַר לֵה מַה עֲבַדְתָּ: בַּהּ זִמְנָא מְנַדֵּי יִתּוּב עַלִי וְלִיקֵר מַלְכוּתִי 33
 הֲרִירִי וְזִוּי יִתּוּב עַלִי וְלִי הֲרִבְרִי וּרְבוּרְכְּנִי יִבְעֹן וְעַל מַלְכוּתִי הֲתִקְפִּית וְרֵבּוּ יִתִּירָה 35
 הֲסָפַת לִי: כַּעַן אָנָּה נְבוֹכַדְנֶצַּר מִשְׁבַּח וּמְרוֹמָם וּמְהִרָה לְמַלְךְ שְׁמִיָּא די כָּל מַעַבְדּוּהִי 34
 קִשּׁוּם וְאַרְחַתָּה דִּין וְדִי יִמְהַלְכִין בְּנוֹה יָכֹל לְחַשְׁפְּלָה: 35



- בלשאצַר מַלְכָּא עֲבַד לָתָם רַב לְרַבְרַבּוּנּוּהִי אֶלְף וּלְקָבֵל אֱלָפָא חֲמֵרָא שְׁתָּהּ: א, 5
 בִּלְשַׁאצַּר אִמֵּר בְּסַעַם חֲמֵרָא לְהִתִּיָּהּ לְמֵאנִי דִּהְבָּא וּכְסָפָא די הִנִּפֵּק נְבוֹכַדְנֶצַּר 2
 אֲבוּהִי מן הֵיכְלָא די בִּירוּשַׁלַּם וּשְׁתֹּן בְּהוּן מַלְכָּא וּרַבְרַבּוּנּוּהִי שְׁנִלְתָּהּ וּלְחַנְתָּהּ: 3
 בִּאֲדִין הִתִּיו מֵאנִי דִּהְבָּא «כְּסָפָא» די הִנִּפֵּקוּ מן הֵיכְלָא די בֵּית אֱלֹהֵא די בִּירוּשַׁלַּם 3

- 3 איתכון עתידין די בעדנא די תשמעון קל קרנא משרוקיתא יקירם שבכא פסגמירין
 וסומפניה וכל זני זקרא תפלון ותסגדון לצלמא די עבדת והן לא תסגדון בה
 ישעתא תתרמון לנוא אתון נורא יקרתא ופין הוא אלה די ישיזבנכון מן ידי:
 ענו שדרך מישך ועבד ננו ואמרין למלכא נבוכדנצר 'מלכא' לא תשחין אנתנא
 16 על דנה פתגם להתבותך: הן איתי אלהנא די אנתנא פלחין יכל לשחבותנא מן
 17 אתון נורא יקרתא ומן ירך מלכא ישיזב: והן לא ידיע להוא קל מלכא די לאלהך
 18 לא איתנא פלחין ולצלם דהבא די הקימך לא נסגד:
 19 באדין נבוכדנצר התמלי קמא וצלם אנפוחי אשתנו על שדרך מישך ועבד
 כ ננו ענה ואמר לנוא לאתונא חר שבעה על די חנה למניה: ולקריין גברי חיל
 די בחילה אמר לכפתה לשרך מישך ועבד ננו למקמא לאתון נורא יקרתא:
 10 באדין גבריא אלף כתו בסרגליהון פטישיוון וברכליהון ולבושיוון ורמיו לנוא
 21 אתון נורא יקרתא: כל קבל דנה מן די מלת מלכא מחצפה ואתונא אנה יתירה
 22 גבריא אלף די חסיו לשרך מישך ועבד ננו קטל המון שביבא די נורא: וגבריא
 23 אלך תלמהון שדרך מישך ועבד ננו נפלו לנוא אתון נורא יקרתא מכפתין: אדין
 24 נבוכדנצר מלכא תוה וקם בהתבהלה ענה ואמר להקברוהי הלא גברין תלתה
 15 כה רמינא לנוא נורא מכפתין ענין ואמרין למלכא יציבא מלכא: ענה ואמר הא
 אנה חנה גברין ארבעה שרין מקלכין בנוא נורא וחקל לא אתי בהון וניה די
 רביעיא דמה לבר אלהין:
 26 באדין קרב נבוכדנצר לתרע אתון נורא יקרתא ענה ואמר שדרך מישך
 ועבד ננו עברוהי די אלהא עליא פקו ואחו באדין נפקין שדרך מישך ועבד ננו
 20 מן גוא נורא: ומתכנשין אקשרפניא סגניא ופתותא והקברי מלכא חוין לגבריא
 27 אלך די לא שלט נורא בנשמהיוון ושער ראשהון לא התקרך וסרגליהון לא שנו
 28 וריח נור לא עדת בהון: ענה נבוכדנצר ואמר בריך אלההון די שדרך מישך
 ועבד ננו די שלח מלאכה ושיזב לעברוהי די התרחצו עלוהי ומלת מלכא שניו
 29 ויהבו נשמהיוון די לא יפלחון ולא יסגדון לכל אלה להן לאלההון: ומני שים טעם
 די כל עם אמה ולשן די יאמר ישלה על אלההון די שדרך מישך ועבד ננוא
 הדמין יתעבד וביתה נגלי ישפתה כל קבל די לא אתי אלה אחרן די יכל להצלה
 ל כדנה: באדין מלכא הצלח לשרך מישך ועבד ננו במדינת בבל:



- 30
 31 נבוכדנצר מלכא לכל עממיא אמיא ולשניא די דארין בכל ארעא שלמכון
 33-32 ישנא: אטיא ותמהיא די עבד עמי אלהא עליא שפר קדמי להתחיה: אתוהי כמה
 רברבין ותמהוהי כמה תקיפין מלכותה מלכות עלם ושלטנה עם דר ודר:
 4.2.א אנה נבוכדנצר שלח הוית בביתו ורענן בהיכלי: תלם חיות וינדלגני והרהרין
 על משכבי ותקוין ראשי ויהלגני: ומני שים טעם להנעלה קרמי לכל חכימי בבל
 35 די פשר חלמא יהודעגני: באדין עללין חרטמיא אשפיא כשריא וקוריא וחלמא
 ה אומר אנה קרמיהון ופשרה לא מהודעין לי: ועלך אחקי-ן על קדמי דניאל די
 שמה בלמשאצר כשם אלהי ודי רוח אלהין קדישין בה וחלמא קדמוהי אמרת:
 6 בלמשאצר רב חרטמיא די אנה ידעת די רוח אלהין קדישין קד וכל רז לא אגם
 לך חיוי חלמי די חיות ופשרה אמר:
 40
 8.7 ותקוין ראשי על משכבי חנה ואלו אילן בנוא ארעא ורומה שניא: רבה
 9 אילנא ותקף ורומה ימסא לשמיא וחזותה לסוף כל ארעא: עפיה שפיר ואנבה
 שניא ומון לכלא בה תחתוהי תטלל חיות ברא ובענפיהו יקרון צפרי שמיא
 ' ומנה יתון כל נשרא: חנה הוית בחיוי ראשי על משכבי ואלו עיר וקדיש מן

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ארעא: ומלכו רביעיא תהוא תקיפה כנ: ל די פרולא מנהון ותשל 5
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נבוכדנצר מלכא עבד צלם די דהב רומה אמין שתינ פתיה אמין שות 3.
25 אַקִימָה בִּבְקַעַת דּוּרָא בַּמְדִּינַת בָּבֶל; וְנִבּוּכַדְנֶצַּר מַלְכָּא שִׁלַּח לִמְכַנְשׁ לְאַחֲשַׁרְפְּרִנְיָא
סְנִינְיָא וּפְחוּתָא אֲדַרְגָּוִיָּא גְּדָרְיָא דְתִקְרִיָּא תַּפְסִנְיָא וְכֹל שְׁלֹטְנֵי מְדִינַתָּא לְמַתָּא
לְחַנְפָּת צִלְמָא דִּי הָקִים נִבּוּכַדְנֶצַּר מַלְכָּא; בָּאֲדִין מִתְכַנְשִׁין אַחֲשַׁרְפְּרִנְיָא סְנִינְיָא
וּפְחוּתָא אֲדַרְגָּוִיָּא גְּדָרְיָא דְתִקְרִיָּא תַּפְסִנְיָא וְכֹל שְׁלֹטְנֵי מְדִינַתָּא לְחַנְפָּת צִלְמָא
דִּי הָקִים נִבּוּכַדְנֶצַּר מַלְכָּא וְאִמְּן לְקַבֵּל צִלְמָא דִּי הָקִים נִבְכְּדַנְצַר; וְכוּרָא קָרָא
30 בְּחֵיל לְכוּן אֲמִרִין עֲמַמְיָא אֲמִיָּא וְלִשְׁנֵיָּא; בַּעֲרָא דִּי תִשְׁמַעֲנָן קִרְנָא מִשְׁרוּקִיתָּא
יְקִיתְרִם שְׁבַכָּא פִּסְגָּתֵרִין סוּמְפִנְיָה וְכֹל זִנֵּי זִמְרָא תַּפְלוּן וְתִסְגְּדוּן לְצִלְם דִּהֲבָא דִּי
הָקִים נִבּוּכַדְנֶצַּר מַלְכָּא; וּמִן דִּי לֹא יִפֹּל וְיִסְגֵּד בְּהַ יִשְׁעֵתָּא יִתְרַמָּא לְנוּא אֲתוּן
נּוּרָא יִקְדָּתָּא; כֹּל קַבֵּל דִּנְה בְּהַ זִמְנָא כִּדִּי שְׁמַעֲנִין כֹּל עֲמַמְיָא קֵל קִרְנָא מִשְׁרוּקִיתָּא
יְקִיתְרִם שְׁבַכָּא פִּסְגָּתֵרִין סוּמְפִנְיָה; וְכֹל זִנֵּי זִמְרָא נַפְלִין כֹּל עֲמַמְיָא אֲמִיָּא וְלִשְׁנֵיָּא
35 סְגִידוּן לְצִלְם דִּהֲבָא דִּי הָקִים נִבּוּכַדְנֶצַּר מַלְכָּא; כֹּל קַבֵּל דִּנְה בְּהַ זִמְנָא קִרְבוּ
גְּבָרִין כְּשִׁדְּוִין וְאִכְלוּ רִצְחֵיהוֹן דִּי הַיּוֹדִיָּא; עֵזָא וְאֲמִרִין לְנִבּוּכַדְנֶצַּר מַלְכָּא מַלְכָּא
לְעִלְמִין חַיִּי; אַנְתָּה מַלְכָּא שְׁמַתָּ קַעַם דִּי כֹל אַנְשֵׁי דִי יִשְׁמַעֲנָן קִרְנָא מִשְׁרוּקִיתָּא
יְקִיתְרִם שְׁבַכָּא פִּסְגָּתֵרִין וְסִפִּינְיָא וְכֹל זִנֵּי זִמְרָא יִפֹּל וְיִסְגֵּד לְצִלְם דִּהֲבָא; וּמִן
11 דִּי לֹא יִפֹּל וְיִסְגֵּד יִתְרַמָּא לְנוּא אֲתוּן נּוּרָא יִקְדָּתָּא; אֲתִי גְּבָרִין יְהוּדִיָּין דִּי מִנִּית
12 יִתְהוּן עַל עֵבִידַת מְדִינַת בָּבֶל שׁוֹרֵךְ מִישַׁךְ וְעַבְד נְגוּ גְּבָרִיא אֵלֶּךְ לֹא שְׁמוּ עֵלֶיךָ
מַלְכָּא טַעַם לֹאלֶהָךְ לֹא פִלְחִין וְלִצְלֵם דִּהֲבָא דִּי הָקִיתְךָ לֹא סְגִידוּ;
13 בָּאֲדִין נִבּוּכַדְנֶצַּר בְּרִנּוּ וְחִמָּא אֲמַר לְהִתְיָהּ לְשׁוֹרֵךְ מִישַׁךְ וְעַבְד נְגוּ בָּאֲדִין
14 גְּבָרִיא אֵלֶּךְ יִתִּיבִי קֶדֶם מַלְכָּא; עֵגָה נִבּוּכַדְנֶצַּר וְאִמְר לְהוֹן תִּהְיֶהֱאָדָּא שׁוֹרֵךְ מִישַׁךְ
וְעַבְד נְגוּ לֹאלֶהֱיָ לֹא אִיתִיכּוֹן פִּלְחִין וְלִצְלֵם דִּהֲבָא דִּי הָקִיתָ לֹא סְגִידוּ; כַּעַן הֵן טַ

- 2,ה מלכא לעלמין חיי אִמֶּר חֵלְמָא לעבדך ופִּשְׁרָא נִתְּנָא: עֲנֵה מלכא וְאָמַר
 לכַּשְׂפִּיָּא מַלְתָּה מִנִּי אֹדָא הֵן לֹא תְהוּדְעוּנִי חֵלְמָא וּפִשְׁרָה הִרְמִין תַּתְּעַבְדּוּן
 6 ובתיכון נְגִיל יִתְשֻׁמוּן: וְהֵן חֵלְמָא וּפִשְׁרָה תִּתְּחִין מִתְּנִן וּנְכֻזְבָּה וִיקָר שְׁנִיא תִּתְּקַבְּלוּן
 7 מִן קֳדָמִי לֵהֵן חֵלְמָא וּפִשְׁרָה תִּתְּחִין: עֲנֵה תִּתְּנִינוּת וְאִמְרִין מלכא חֵלְמָא יֹאמַר
 8 לעבדוּהִי וּפִשְׁרָה נִתְּחִין: עֲנֵה יֹאֵב וְאָמַר מִן יִצִּיב יָדַע אֵנֶה דִּי עֲדָנָא אֲנִתּוּן
 9 וּבִנִּין כָּל קָבֵל דִּי חוּתִּין דִּי אֹדָא מִנִּי מַלְתָּא: דִּי הֵן חֵלְמָא לֹא תְהוּדְעִנִי חֲדָה
 הִיא דִּתְּכִין וּמִלָּה כְּדָבָה וּשְׁחִיתָה הֵן־יִתְּמָנִין לִמְאֹמֶר קֳדָמִי עַד דִּי עֲדָנָא יִשְׁתַּנָּא
 לֵהֵן חֵלְמָא אִמְרוּ לִי וְאֵנְדַּע דִּי פִשְׁרָה תִּתְּחִינוּנִי:
 י עֲנֵה כַּשְׂדִּיא קֳדָם מלכא וְאִמְרִין לֹא אֲתִי אֲנִשׁ עַל יִשְׁתָּא דִּי מַלְתָּ מלכא
 יוכל לַחֲתִינָה כָּל קָבֵל דִּי כָּל מֶלֶךְ רַב וּשְׁלִישׁ מֶלֶךְ כְּדָנָה לֹא שָׁאֵל לְכָל חֲרָסִם מִן
 11 וְאִשְׁפָּה וּכְשָׂדִי: וּמַלְתָּ דִּי מַלְכָּה שָׁאֵל יִקְרִיהּ וְאִתְּרִין לֹא אֲתִי דִּי יִתְּנָה קֳדָם מלכא
 12 לֵהֵן אֱלֹהִין דִּי מְקַרְהוּן עִם בִּשְׂרָא לֹא אִיתְּהוּ: כָּל קָבֵל דָּנָה מלכא בְּכִסּוּ וּקְצָה
 13 שְׁנִיא וְאִמַּר לַהּוּבְדָה לְכָל חֲכִימֵי בָּבֶל: וְדָתָא נִפְקַת וְחֲכִימֵי מַתְקַטְלִין וּבְעוּ
 דִּנְיָאֵל וְחֲבֹרֹהִי לַחֲתַקְמִלָּה:
 14 בֹּאֲרִין דִּנְיָאֵל תְּחִיב עָטָא וְטַעַם לֹאֲרִיךְ רַב טַבְּחִיא דִּי מלכא דִּי נִפֵּק לְקַטְמִלָּה
 15 לַחֲכִימֵי בָּבֶל: עֲנֵה וְאָמַר לֹאֲרִיךְ שְׁלִישׁא דִּי מלכא עַל מַה דָּתָא מִתְּחַצְּפָה מִן
 16 קֳדָם מלכא אֲרִין מַלְתָּא הוֹדַע אֲרִיךְ לְדִנְיָאֵל: וְדִנְיָאֵל עַל וּבְעָא מִן מלכא דִּי וְקִין
 17 יִתֵּן לֵהּ וּפִשְׁרָא לַחֲתִינָה לְמַלְכָּא: אֲרִין דִּנְיָאֵל לְבִיתָה אֹל וּלְחַנְיָה מִישָׁאֵל וְעוּרִיהּ
 18 חֲבֹרֹהִי מַלְתָּא הוֹדַע: וְרַחֲמִין לְמִקְצָא מִן קֳדָם אֱלֹהֵי שְׁמִיא עַל רוּא דָּנָה דִּי לֹא
 יְהוּבִידוּן דִּנְיָאֵל וְחֲבֹרֹהִי עִם שָׂרֵי חֲכִימֵי בָּבֶל:
 20 אֲרִין לְדִנְיָאֵל בְּתוּרָא דִּי לִילִיא רוּא גִּלִּי אֲרִין דִּנְיָאֵל כֶּרֶךְ לֹאֱלֹהֵי שְׁמִיא: עֲנֵה
 2,19 דִּנְיָאֵל וְאָמַר לְהוּא שְׁמָה דִּי אֱלֹהָא מְקַרְךְ מִן עֵלְמָא וְעַד עֵלְמָא דִּי חֲכַמְתָּא
 21 וּבְבוֹרְתָא דִּי לֵהּ הִיא: וְהוּא מִתְּשַׁנָּא עֲדִנְיָא וּמִקְנִיא מִתְּעַדָּה מִלְכִּין וּמִתְּקִים מִלְכִּין
 22 יִתְּב חֲכַמְתָּא לַחֲכִימִין וּמִנְדַּעָא לִידְעֵי בִּינָה: הוּא גִּלְּא עֲמִיקְתָּא וּמִסְתַּרְתָּא יָדַע מַה
 23 בְּחִשּׁוּבָא וְנִהוּרִיא עֲמָה יִשְׁרָא: לֵךְ אֱלֹהֵי אֲבֹהֵי מַהוּדָא וּמִשְׁבַּח אֵנֶה דִּי חֲכַמְתָּא
 25 וּבְבוֹרְתָא יִתְּב לִי וְכַעַן הוֹדַעְתִּי דִּי כַּעֲנָא מִן דִּי מַלְתָּ מלכא הוֹדַעְתָּנָא:
 24 כָּל קָבֵל דָּנָה דִּנְיָאֵל עַל עַל אֲרִיךְ דִּי מִנִּי מלכא לַהּוּבְדָה לַחֲכִימֵי בָּבֶל אֹל
 וְכֵן אִמַּר לֵהּ לַחֲכִימֵי בָּבֶל אֵל תְּהוּבֵד תְּעַלִּי קֳדָם מלכא וּפִשְׁרָא לְמַלְכָּא אֲמָרָא:
 כה אֲרִין אֲרִיךְ בְּהַתְּקַלְתָּה הִנֵּעַל לְדִנְיָאֵל קֳדָם מלכא וְכֵן אִמַּר לֵהּ דִּי הִשְׁפַּחַת גִּבֹּר
 26 מִן בְּנֵי גִלּוּתָא דִּי יִהוּדִי דִּי פִשְׁרָא לְמַלְכָּא יִהוּדַע: עֲנֵה מלכא וְאָמַר לְדִנְיָאֵל דִּי
 27 שְׁמָה בְּלִשְׁטַאצֵּר הֵאֵיתִיךְ קַחַל לַהּוֹדַעְתִּי חֵלְמָא דִּי תִּתִּית וּפִשְׁרָה: עֲנֵה דִנְיָאֵל
 קֳדָם מלכא וְאָמַר רוּא דִּי מלכא שָׁאֵל לֹא חֲכִימִין אֲשַׁפֵּן חֲרָקְמִין נוֹרִין יִכְלִין
 28 לַחֲתִינָה לְמַלְכָּא: בְּרַם אִיתִי אֱלֹהֵי שְׁמִיא גִּלְּא רִוִּין וְהוֹדַע לְמַלְכָּא גִּבּוֹרְדִּנְצֵר מַה
 29 דִּי לְהוּא בְּאֲתִירִית יוֹמִיא חֲלִמֵךְ וְחוּזִי רֵאשֶׁךְ עַל מִשְׁכַּבְךְ דָּנָה הוּא: אֲנִתָּה־מַלְכָּא
 35 רַעֲיוֹנִיךְ עַל מִשְׁכַּבְךְ סִלְקוּ מַה דִּי לְהוּא אַחֲרֵי דָּנָה וְגִלְּא רִוִּין הוֹדַעְתִּי מַה דִּי
 לְהוּא: וְאֵנֶה לֹא בְּחִכְמָה דִּי אִיתִי בִּי מִן כָּל חִיִּיא רוּא דָּנָה גִּלְּא לִי לֵהֵן עַל
 דְּבַרְתָּ דִּי פִשְׁרָא לְמַלְכָּא יִהוּדַעוּן וְרַעֲיוֹנִי לְכַבֵּךְ תִּנְדַּע:
 31 אֲנִתָּה מלכא תְּחִיב תְּחִית וְאֹלֹו צִלְם חַד שְׁנִיא צִלְמָא כֶּרֶךְ רַב וְיוֹיָה יִתִּיר קֶאֱם
 32 לְקַבְּלֵךְ וְיוֹיָה רַחִיל: הוּא צִלְמָא רֵאשָׁה דִּי דִּהַב טַב חֲדוּהִי וּדְרַעוּהִי דִּי כִסְף מַעוּהִי
 34-33 וִירִקְתָּה דִּי גִנְשׁ: שְׁקוּהִי דִּי פִרּוֹל רִגְלוּהִי מִנְהוּן דִּי פִרּוֹל וּמִנְהוּן דִּי חֲסָף: תְּחִיב
 תְּחִית עַד דִּי תִּתְּנִירָת אֲבָן דִּי לֹא בִידִין וּמִתָּה לְצִלְמָא עַל רִגְלוּהִי דִּי פִרּוֹל
 לֵה וְחִסְפָּא וְהִדְקָתָהּ הַמּוֹן: בֹּאֲרִין דְּקוֹ כְּחֹדָה חֲסַפְסָא פִּרּוֹלָא נִתְּשָׁא כִסְפָּא וְדִּהֲבָא
 וְהוּז כְּעוֹר מִן אֲדָרִי קִיס וְנִשָּׂא הַמּוֹן רוּחָא וְכָל אַתֵּר לֹא הִשְׁתַּכַּח לְהוֹן וְאֲבָנָא דִּי
 מִתָּה לְצִלְמָא תְּחִית לְמוֹר רַב וּמִלְּאֵת כָּל אֶרֶעָא:



- שנת שלוש למלכות יהויקים מלך יהודה בא נבוכדנאצר מלך בבל א,י
ירושלם ויצר עליה: ויתן אדני בידו את יהויקים מלך יהודה ומקצת
כלי בית האלהים ויביאם ארץ שנער בית אלהיו ואת הכלים הביא
בית אוצר אלהיו:
ויאמר המלך לאשפנז רב סריסיו להביא מבני ישראל ומזרע
המלוכה ומן הפרתמים: ילדים אשר אין בהם כל מאום וטובי מראה
ומשגלים בכל חכמה וידעי דעת ומביני מדע ואשר כח בהם לעמד
בהיכל המלך וללמד ספר ולשון כשרים: וימן להם המלך דבר יום ה
ביומו פת־ג המלך ומיין משתיו ולגדלם שנים שלוש ומקצתם
יעמדו לפני המלך: ויהי בהם מבני יהודה דניאל חנניה מישאל
ועזריה: וישם להם שר הסריסים שמות וישם לדניאל בלטשאצר ולחנניה שֶׁדְרָךְ
ולמישאל מִשֶׁךְ ולעזריה עֶבֶד ננו:
וישם דניאל על לבו אשר לא יתנאל בפת־ג המלך ובין משתיו ויבקש
משר הסריסים אשר לא יתנאל: ויתן האלהים את דניאל לחסד ולרחמים לפני
שר הסריסים: ויאמר שר הסריסים לדניאל ירא אני את אדני המלך אשר מנה
את מאכלכם ואת משתיכם אשר למה יראה את פניכם ועפים מן הילדים אשר
כנלכם וחיבתם את ראשי למלך: ויאמר דניאל אל המלצר אשר מנה שר
הסריסים על דניאל חנניה מישאל ועזריה: גם נא את עבדיך ימים עשרה ויתנו
לנו מן הירעים ונאכלה ומים ונשתה: ויראו לפניך מראה הילדים האכלים
את פת־ג המלך וכאשר תראה עשה עם עבדיך: וישמע להם לדבר הזה וינסם
ימים עשרה: ומקצת ימים עשרה נראה מראהם טוב ובריאי בשר מן כל הילדים
האכלים את פת־ג המלך: ויהי המלצר נשא את פת־גם ויין משתיהם ונתן
להם וירענים:
והילדים האלה ארבעתם נתן להם האלהים מדע והשכל בכל ספר וחכמה
ודניאל הבין בכל חזון וחלמות: ולמקצת הימים אשר אמר המלך להביאם ויביאם
שר הסריסים לפני נבכדנצר: וידבר אתם המלך ולא נמצא מזלם כדניאל חנניה
מישאל ועזריה ויעמדו לפני המלך: וכל דבר חכמת בינה אשר בקש מהם המלך
וימצאם עשר ידות על כל החרטמים ו-האשפים אשר בכל מלכותו: ויהי דניאל
עד שנת אחת לכורש המלך:



- ובשנת שתים עשרה למלכות נבכדנצר חלם נבכדנצר חלמות ותתפעם רוחו א,י
ושנתו נהיתה עליו: ויאמר המלך לקרא לחרטמים ולאשפים ולמכשפים ולכשרים
להגיד למלך חלמתיו ויבאו ויעמדו לפני המלך: ויאמר להם המלך חלום חלמתי
ותפעם רוחי לדעת את החלום: וידברו הכשרים למלך ארמית



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* Died September 12th 1892.

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